



# THE WAYS OF ZEN

ILLUSTRATED BY  
C. C. TSAI

FOREWORD BY  
MARTINE BATCHELOR  
*AUTHOR OF PRINCIPLES OF ZEN*







An

Introduction

to Zen

by Dilip









# The Universe is made of different dimensions of existence

– both higher and lower. On the same plane there are parallel dimensions.

The individual, through an effort such as Zen, understands the way the awareness transcends all those dimensions, into the beyond.

The wisdom of Zen enables humans not only to transcend, but also to build a beautiful, joyous, and soulful world.

Study the appended book, deeply, meditatively, one page a day. Zen has no Dogma, one goes beyond the words into a direct understanding.

The mode of study and reading, focused on direct understanding, and not on the text itself is called reality reading.

Do share the book widely, so that an endeavour to build a greater world of depth and meaning is set in flow.



Zen

Meditation

#1



Focus the awareness on to the tip of the nose. Keep the attention on the breath. Observe the breath fill the body, Observe the breath form the body. Breathe Naturally. Breathe Deep.

Form the body in the breath.

The theory of this has to do with that the tip of the nose is a geometric collapse point into the Zeroth order Zero. The dimensional zeros have also a correspondence to the spinal spaces, and the Zeroth order Zero is below the base of the spine.

Zen

Meditation

#2

O

bserve the breath as one breathes

naturally, into the lower abdomen space,  
that is - the Hara Space. Allow the breath to  
flow naturally, deep, into the Hara.

The breath flows naturally along the front  
of the body, enters the Hara Space.

Zen

And The

Breath

**Z**en observes the breath to unveil the

beyond. The individual breath is **One**  
function with the universal ether flow.  
The higher order mathematical scan of the  
universe-math artifact appears in  
perception as the ether flow. And thus, the  
phenomenon of appeared worlds are  
mystically spoken of as appearing from  
ether.





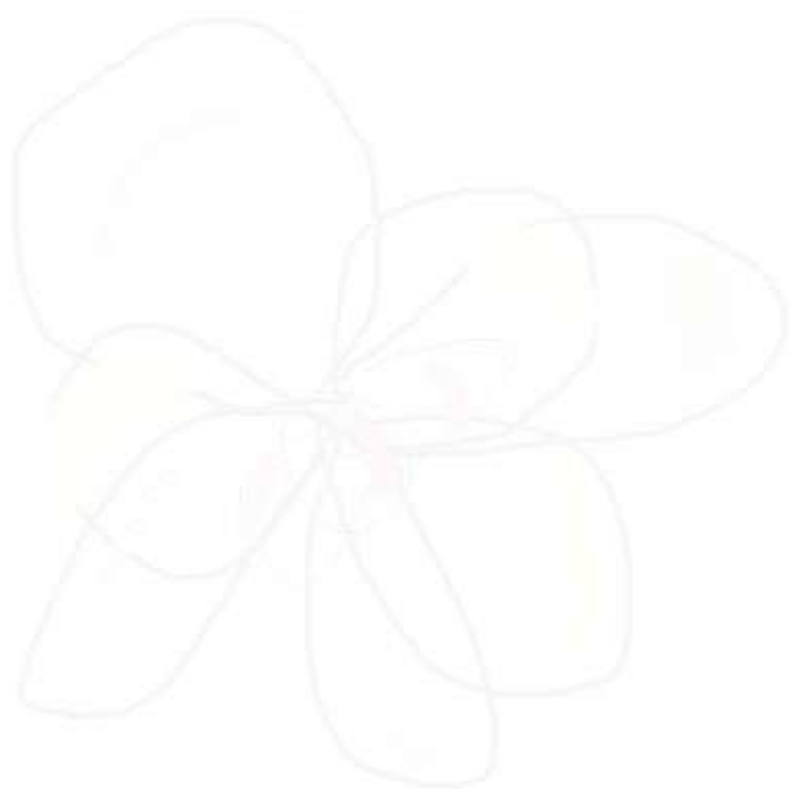
# The Enso Often appears in Deep Zen.

It's a view, of that movement of the mathematical awareness driven system as the awareness situates itself on the higher order zeros – In fact, the mathematically overlapped zeros of different orders, including the zeroth Order.

# The Blissful Void

Of Zen

When the awareness is withdrawn  
from all the mathematical scan  
vectors, outward N-Spatial  
directionalities, nullified, the vectors being  
the perception that appears as it engages  
and processes phenomenon, then the  
awareness is situated in the Blissful Void  
of Zen.



Abide in the Blissful Void of Zen.



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THE WAYS OF ZEN

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# THE WAYS OF ZEN

Adapted and illustrated by C. C. Tsai

Translated by Brian Bruya

Foreword by Martine Batchelor

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# Foreword

## What Is Enlightenment?

MARTINE BATCHELOR

In *The Ways of Zen*, C. C. Tsai wonderfully depicts with humor as well as wisdom students looking for enlightenment in the wrong place or the wrong way. Enlightenment is an attractive notion. Nowadays, as in ancient times, people want to attain enlightenment or declare that they have done so. But what has actually been attained? When you meditate, you can experience various states in which you feel different from your usual self. Are these enlightened states? Do they give you enlightenment permanently? Modern Zen Master Kusan used to say that these were not an experience of awakening but merely a perception of the luminous nature of the mind.

The Buddha achieved great meditative states through concentration exercises, but he did not feel that they were the answer to his predicament—life, death, suffering. The Buddha's enlightenment was based on the dissolution of hatred, greed, and delusion, not on achieving any specific meditative states. In *The Ways of Zen*, Tsai's illustrations and commentary make these challenging Zen stories accessible to new generations while pointing out that saying one is enlightened might prove the contrary. As Nagarjuna, a second-century philosopher monk, said very clearly:

"I am free! I cling no more!  
Liberation is mine!"  
The greatest clinging  
Is to cling like this?<sup>1</sup>

<sup>1</sup> Stephen Batchelor, trans., *Verses from the Center: A Buddhist Vision of the Sublime* (New York: Riverhead Books, 2001).

A poem by an early Buddhist nun who was practicing at the time of the Buddha expresses well what the practice and the goal are:

Although I left home for no home  
and wandered, full of faith,  
I was still greedy  
for possessions and praise . . .

Life is short.  
Age and sickness gnaw away.  
I have no time for carelessness  
Before this body breaks.

And as I watched the elements of mind and body  
Rise and fall away  
I saw them as they really are.  
I stood up.  
My mind was completely free.  
The Buddha's teaching has been done.<sup>2</sup>

On the Zen path one must be careful of the expectations one has about enlightenment. As Zen Chinese poet Hanshan said:

Body clothed in a no-cloth robe,  
Feet clad in turtle's fur boots,

<sup>2</sup> Susan Murcott, *The First Buddhist Women: Translation and Commentary on the Therigatha* (Berkeley, CA: Parallax Press, 1991).

I seize my bow of rabbit horn  
And prepare to shoot the devil Ignorance.<sup>3</sup>

Enlightenment is often associated with certain mystical images. People imagine that if they become enlightened suddenly it will be like pressing a switch and light will surround them, or that they will start floating in space. Or they might think that enlightenment will bring them ultimate peace and utter contentment, that it will solve all their problems and that they will never encounter any difficulties anymore.

In the *Avatamsaka Sutra*, an important text for the Zen school, it is stated: "Sentient beings are Buddhas, Buddhas are sentient beings."<sup>4</sup> This implies that all beings have the nature of a Buddha and can awaken to it at any moment, which is a point that Tsai emphasizes in *The Ways of Zen*. But Buddhas must be humble and remember that they are also sentient beings and can make errors. In one second, you can be a Buddha; in the next second, you can be a deluded sentient being.

At the root of Zen meditation, there is the moment of enlightenment of the Buddha. The root of the word "Buddha" is *budh*, which means "to awaken." In the Zen tradition, there is a debate about whether practice and awakening are sudden or gradual. This debate is referred to several times in *The Ways of Zen* (e.g., pp. 46, 49, and 145). I would like to suggest that this is a false debate, as these two aspects, gradual and sudden, encompass the two essential facets of Zen practice.

Zen meditation stands at the crossroads formed by the two dimensions intersecting. The gradual dimension represents the width of practice, and the sudden represents the depth. There is a gradual aspect to the practice. You put in effort, with patience and a long-enduring mind. This bears fruit and you see some progress. Over time, meditation becomes easier, the mind is calmer and clearer. You become wiser and more compassionate. There is also a sudden dimension to the practice. Suddenly you have a flash of insight and you see clearly the

way things are. As you let go of certain mental and emotional habits, you have a glimpse of states of liberation. You do not consciously force yourself to do this; it just happens.

Korean Zen Master Bojo advocated several sudden awakenings followed each time by gradual practice. He pointed out that before you can really step confidently and surely on the path, you need a sudden insight, however small, to show you the way and to give you faith. Because delusions and habits are powerful, you must patiently cultivate gradual practice to actually put into action the breakthrough you've had and embody it in the world in an experiential way. Two Chinese Zen poems describe these two dimensions. The first one is by Master Shenxiu and the second one by the sixth Zen ancestor Huineng, as mentioned in *The Ways of Zen* (pp. 29–30):

The body is the wisdom tree,  
The mind like a bright mirror stand;  
Always strive to wipe it clean,  
Making sure that no dust lands.

Wisdom has never been a tree,  
The bright mirror has no stand;  
There has never been anything,  
So where can dust land?

Both dimensions are needed. If the practice is only thought about in terms of gradual development, you can become deterministic and narrow. There is a very fixed set of instructions and results, and everyone has to fit into it. This approach can become too mechanistic and does not always allow for people's differences. Following only the sudden dimension approach, on the other hand, could lead to ignoring ethics and morality. One way to reconcile the two could be to practice regularly without expecting any definite result while at the same time being open to awakening breaking through at any moment.

Enlightenment cannot be reducible to a single experience and replicated as such. As shown in *The Ways of Zen*, enlightenment is a process of de-grasping, of letting go, of shedding. It is not a permanent state that is transcendental and outside the conditions that one inhabits. One awakens to one's own nature, not to something outside of it. One awakens to what

<sup>3</sup> Han-Shan, *Cold Mountain: 100 Poems by the T'ang Poet Han-Shan*, trans. by Burton Watson (New York: Columbia University Press, 1967).

<sup>4</sup> Thomas Cleary, trans., *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra* (Boulder, CO: Shambhala Publications, 1984).

is there and at this moment cannot be clearly seen. As Tsai comments on p. 127:

By seeking the Buddha, we lose the Buddha; in seeking Bodhidharma, we lose Bodhidharma. The most precious thing there is resides inside you—it is yourself. In pursuing external objects, we tend to lose sight of that.

As illustrated in *The Ways of Zen*, awakening, or enlightenment, might not actually be what one thinks or hopes it is. In the opening panels of this book, Tsai depicts a fish surprised to learn that it is living in water. Looking for enlightenment is similar to a fish looking for water, and awakening is when it realizes it is already swimming in it.



# Introduction

BRIAN BRUYA

About the time Christianity began spreading across the Roman Empire, something momentous happened in China. Buddhist texts began trickling in from trade routes in the West, via what is now Pakistan and Afghanistan. That trickle turned into a flood, and by the time of the Tang Dynasty a half-millennium later, China, the once-Confucian country, viewed itself as Buddhist, with tens of thousands of temples and hundreds of thousands of monks and nuns. The historic nature of this change was momentous. Confucians valued family above all else, yet the very word for joining the Buddhist order was *chu jia*, “leaving the family.” Confucians valued government service, yet Buddhist clerics lived separate from society, even escaping to mountain temples. Confucians saw the individual as a member of an enduring ancestral lineage continuing indefinitely into the future, yet Buddhists saw the individual as an ephemeral traveler from one karmic lifetime to the next.

Buddhist dominance didn’t last politically, but it did have a lasting philosophical impact. And yet the Buddhism of China was sort of like Chinese food in America—adapted to local tastes. Seriousness was tinged with playfulness, humans were cosmic participants, and schools of Buddhist thought came to resemble ancestral lineages.

The Buddhism of this book—Zen Buddhism—grew up in Tang Dynasty China (618–907 CE) and later spread to Korea and Japan, and has more recently traveled to the Americas and Europe. Zen came to the West mostly from Japan, specifically from the Rinzai and Soto traditions. Both traditions come from and are named after Chinese Zen masters. This book retells

the story of the origin of Zen in China and illustrates some of its greatest episodes.

Zen is famous for its stories, especially the distilled ones called *koan* in Japanese and *gongan* in Chinese, meaning something like “case,” as in case study or legal case. They are designed to get you thinking but also to take you away from your typical patterns of thinking. They can be funny but perplexing, intriguing but mystifying, startling and thought-provoking. The illustrations in this book help enhance each of these aspects, so we can see the cypress tree that will become a Buddha (p. 115), the dog that doesn’t have the buddha-nature (or does it?) (p. 109), and the monastery wall where Huineng pens his famous poem (p. 30).

Philosophically, what should we think of the Zen stories in this book? How do we make sense of them?

Once when an Indian yoga teacher of mine was explaining the practice of meditation, he said that when he was growing up it was common for his parents and teachers to tell him to concentrate on his math problems or concentrate on his reading—to *dhyān* this and *dhyān* that. My yoga teacher’s point was that meditating—*dhyān*—is not something mysterious and outside of ordinary experience. Rather, it is nothing more than concentrating, or focusing the mind on a particular thing. About two thousand years ago, when Buddhism was transmitted from India to China, the term that was pronounced something like *dhyān* in India was passed straight into China—something like *dzyen* in the Chinese of that period. The Chinese character representing that pronunciation is today pronounced something

like *chon*, and spelled “Chan” in our alphabet. The Japanese version is spelled “Zen.”

So Zen is nothing more than concentrating on something. There is nothing fundamentally mystical about it. This little bit of information can go a long way in coming to understand the often-perplexing stories in this book. In story after story, when a seemingly innocent question is asked, the student is blind-sided with a response that seems totally out of left field, as if the teacher were trying to say, “Stop thinking so much! It’s not that complicated!”

Is Zen complicated? It is, and it’s not. There is a story not in this book that is useful for understanding the stories that are in the book. The Song Dynasty Zen monk Weixin was giving a lecture to his students. He said:

Thirty years ago, before I studied Zen, I saw a mountain as a mountain and a river as a river. Later, after I had acquired some knowledge, I had a bit more understanding and saw a mountain as not a mountain and a river as not a river. Today, in a place of retirement, it’s the same as before. A mountain is just a mountain, and a river is just a river. (*Wu deng hui yuan*)

The arc of Weixin’s story is one from ignorance to book knowledge to experiential knowledge. The final step—from book knowledge to experiential knowledge—is the most difficult because it essentially involves forgetting (or transcending, or setting aside, or fully assimilating) the book knowledge—taking the final step by pushing away the ladder. Simply put, this book is about learning how to push away the ladder, then returning home with a new perspective. Zen is like an Escher staircase—climbing it brings us back to where we started.

For us, the ladder begins in India, specifically in a Hindu philosophy that sees an underlying reality to all things. We can think of this underlying reality as a spiritual essence. The Sanskrit term is *Atman*. You have an Atman that is who you are at the most basic level. I have an Atman that is who I am. Peel away all the layers, and the only thing left is Atman, the true reality of all things. When the Buddha came along about 2,500 years ago and pursued the most advanced philosophy of his

day, this is what he was taught. And yet, try as he might, he was unable to experience this Atman for himself. Finally, while meditating, he had a realization—*anatman*, “no Atman”—that there is no such thing as Atman, no underlying reality that defines each and every thing.

Some scholars today dispute this version of events, claiming that where the Buddha lived, this version of Hindu philosophy was not yet prevalent.<sup>1</sup> That’s okay, because other scholars now claim that the idea of a spiritual reality inside of things is something of a cultural universal, something that we all believe one way or another from the time we are children—it’s just how humans naturally see the world, they say.<sup>2</sup> I don’t know which of these sets of scholars is correct, but I do know that some influential ancient Greek and Roman thinkers also had a belief in something we would today call a “soul”—an underlying reality that defines a thing. And, of course, Muslims, Christians, and Jews still believe this today. If one grows up in a culture with this kind of belief, then it will become a habitual way of understanding the world, and like all habits, it will be hard to break.

This may be why the Buddha was frustrated for so long before his awakening and why the young monks in this book struggle and struggle. They see the world one way out of habit and convention, and although they know it’s not correct, they just can’t seem to turn the corner and see it for what it really is. It’s sort of like struggling to understand a math problem until it just clicks.

There is a hilarious irony here because yet another set of scholars believes that the early Chinese are a counterexample to the claim that a belief in an essential underlying, spiritual reality is a cultural universal. These scholars say that the early

<sup>1</sup> See, for example, Johannes Bronkhorst, *Greater Magadha: Studies in the Culture of Early India* (Leiden, Netherlands: Brill, 2007) and Joseph Walser, “When Did Buddhism Become Anti-Brahmanical? The Case of the Missing Soul,” *Journal of the American Academy of Religion*, Vol. 86, No. 1 (March 2018): 94–125.

<sup>2</sup> See, for example, Paul Bloom, *Descartes’ Baby: How the Science of Child Development Explains What Makes Us Human* (New York: Basic Books, 2004) and Edward Slingerland, *Mind and Body in Early China: Beyond Orientalism and the Myth of Holism* (New York: Oxford University Press, 2018).

Chinese believed in something called *Dao*, which is more of a process than a thing, more of a dynamic patterning than a spiritual essence.<sup>3</sup> So, could the medieval Chinese have had just the right way to see the world to begin with and then spent decades studying Buddhist texts and meditation just to find their way right back to where they started?

Consider the episode on p. 139 of this book. The great monk Shitou (pronounced “sure-toe”) is asked what he gained when he studied with the Sixth Ancestor Huineng. He says he didn’t gain anything. And when asked, well, why did he go in the first place, he says, “If I hadn’t gone . . . how would I know I never lacked anything?”

This is learning as unlearning, acquiring knowledge for the purpose of forgetting it. We actually do this all the time when we learn a skill. My baseball coach used to tell me to just swing the bat and not try so hard to hit the ball. While I was concentrating on the other things he had taught me—holding the bat at a certain angle, right elbow up, stepping into the pitch—I should have somehow been forgetting all that. Or not forgetting, exactly, but through practice, assimilating that knowledge—converting it from “book knowledge” in my conscious mind to experiential knowledge that my body just performs without me thinking about it.

The last step off the ladder in Zen Buddhism, pushing the ladder away, is the success of this kind of conversion—from knowing intellectually that there is no spiritual essence of things to really getting it, to seeing and living in the world from this perspective.

This talk about spiritual essence is buried so deep in this book that it is impossible to see on the surface. Atman, while translatable as “soul” or spiritual essence, is also translatable as “self,” and this is where we begin to get some traction. But wait a minute: Does that mean the Buddha claims that I don’t

have a self? Yes, this is what the Buddha claims. It is the most fundamental idea of Buddhist metaphysics.

What does it mean to not have a self? Consider your plans for the weekend. Maybe you will go see a movie. Maybe you will help a friend move. Maybe you will catch up on things around the house. Maybe you’ll have a special family meal. Whichever it is, when you think about these plans, make them, carry them out, then evaluate how they went afterward, *you* will always be at the center of the events. Your perspective, desires, needs, anxieties, pleasures, and pains drive everything ahead. Your concerns are the motor that propels your life forward. In an early sutra, the Buddha says that a run-of-the-mill person may be able to realize without trying too hard that the body is not the self. This may happen, for instance, if we suffer from an injury or illness. We still seem essentially the same, even though our body may have suffered a drastic change. However, it is much more difficult, the Buddha says, to realize that the mind is not the self.<sup>4</sup> You can get a new perspective on the body, but how do you get a new perspective on the mind, when it is your mind that holds your perspective? This is what makes it so hard.

The philosophical path of Buddhism is about acquiring the knowledge and skills to understand that the mind is not the self. The final step of kicking away the ladder is to realize deep down that fundamentally there is no *you* there. Does that sound hard? Brutally. And it is basically what this book is about—how teachers incite students to take that step and how students finally succeed in doing it.

Philip Kapleau, one of the first American teachers of Zen, collected some diary accounts of people who had experienced the sudden realization that we are talking about here. They can be shocking to read. Here is one:

April 20, 1953: Attended S—’s Zen lecture today. As usual, could make little sense out of it. . . . Why do I go on with these lectures? Can I ever get [enlightenment] listening to philosophical explanations of *prajna* and *karuna* and why A isn’t A and all the rest of that? What the hell is [enlightenment] anyway? . . .

<sup>4</sup> *Assutava Sutta*.

<sup>3</sup> See, for example, David L. Hall and Roger T. Ames, *Thinking from the Han: Self, Truth, and Transcendence in Chinese and Western Culture* (Stony Brook, NY: State University of New York Press, 1998) and Francois Jullien, *Detour and Access: Strategies of Meaning in China and Greece* (New York: Zone Books, 2004).



September 3, 1953: Quit business, sold apartment furniture and car. . . .

Tokyo, October 6, 1953: . . . strolled through [the monastery] gardens. . . .

December 5, 1953: Pain in legs unbearable. . . . Why don't I quit? . . . Why did I ever leave the United States? . . .<sup>5</sup>

Five years later, finally:

August 5, 1958: . . . Threw myself into [thinking about nothingness] for nine hours with such utter absorption that I completely vanished. . . . I didn't eat breakfast, [nothingness] did. I didn't sweep and wash the floors after breakfast, [nothingness] did. . . .<sup>6</sup>

Here's another diary account:

Tears gushed out. . . . I'm dead! There's nothing to call me! There never was a me! . . . Everything my eyes fell upon was radiantly beautiful. . . . I feel a consciousness which is neither myself nor not myself.<sup>7</sup>

By my count, C. C. Tsai has given us at least nineteen depictions of enlightenment experiences in this book. Baizhang's, for example, occurs on p. 68. He is out with his teacher Mazu when some wild ducks fly overhead. Mazu asks a simple question: "What are those?" Baizhang gives the obvious answer: "Wild ducks." Mazu follows up with a more difficult question: "Where are they flying?" Baizhang musters his best Zen response: "Away." To which Mazu responds by tweaking Baizhang's nose so painfully that Baizhang suddenly experiences enlightenment. What the comic depiction doesn't show is that Baizhang returns to his hut and weeps loudly. Not from the pain but from the experience of losing himself in that moment and the radical new perspective that it gives him—a perspective absent the self.

When you read the stories in this book, they are all pointing in this direction: how to realize deep down the basic Buddhist

idea that your conventional way of seeing your self as the center of your existence is also the source of all your troubles. By overcoming that habit, you can live a life of simple freedom, joy, and beauty.

But why joy instead of anguish and despair at the lack of meaning and divine consciousness in the world? Where is joy without a soul, without a cosmic plan? Actually, the teachers in this book don't say there's no soul. They say, like in the episode about a cypress tree, that the buddha-nature underpins everything. Isn't that like a cosmic divinity imbuing everything with meaning? Yes and no. This is where early Indian (Theravada) Buddhism meets Daoism and later Indian (Mahayana) Buddhism, and where the ideas get increasingly difficult to explain. But allow me to try.

First, consider what an astronomer colleague of mine once said when I asked him about the shape of the universe. "Is it a sphere?" I asked. He told me that there is no way to use conventional ideas, like geometric forms, to accurately visualize the shape of the universe. You can only make sense of it through mathematics. But since most people can't understand the sophisticated mathematics required, astronomers resort to metaphors, like the shape of a donut, to explain it to the rest of us. When astronomers tell us that we can't understand something through conventional perspectives, does that make the subject matter mystical and divine—ineffable and achievable only through a spiritual connection? Not necessarily. It just means it's complicated.

The Buddhist view of the universe is also complicated, all the more so in that different Buddhists have different ways of explaining and the explanations sometimes seem incompatible. Buddhists have overcome seemingly contradictory explanations by proposing what is called the Two Truths theory—namely, that two contradictory notions can both be true at the same time. The universe is the shape of a donut, for example, but it's also *not* the shape of a donut. Karma really is a feature of the universe but really it's not. Like in the diary entry above: A isn't A.

On p. 96 of this book, a layman asks a monk whether there are such things as Heaven and Hell. When the monk responds

<sup>5</sup> Philip Kapleau, *The Three Pillars of Zen: Teaching, Practice, and Enlightenment* (New York: Anchor Books, 2000), pp. 232–242.

<sup>6</sup> Kapleau, p. 253.

<sup>7</sup> Kapleau, pp. 297–298.

that there are, the man objects that a different monk had told him that there aren't such things. So which is true? They're both true. Ugh!

Although many stories in this book are designed by the original authors to seemingly throw you for a loop, there are a few that speak in a more familiar, straightforward way. Let's look at those as a way to understand the Two Truths theory and the wackier episodes in the book:

- On p. 103, the monk Zhaozhou asks his teacher Nanquan, "What is the Dao?" Nanquan says it is "the ordinary mind."
- On p. 138, a monk asks his teacher, "How should I practice the Dao?" The teacher responds, "Eat when you're hungry, and sleep when you're tired."
- On p. 167, Yongming asks his teacher Fayen whether emptiness possesses the basic characteristics of all things. Fayen's simple response is that it is empty.
- On p. 178, after a monk has been sent in circles trying to find an answer to his question, "What is the Buddha?" his teacher Dongshan says, "Language cannot get at the root of things. Whoever insists on using language sacrifices the truth and will forever be confused."

We'll begin understanding these stories by thinking about dirt, from three perspectives. From our typical, everyday perspective, dirt is inanimate. There is no vitality to it. It just sits there. From the perspective of subatomic physics, on the other hand, there are all kinds of movement and oppositional forces at play. Rather than stasis, it is fundamentally dynamic and, interestingly, mostly empty space. Now consider a reconfiguration of the components of dirt into the life of a plant that gets its nutrients from that dirt and then another reconfiguration into animals and humans. We humans are composed of the same atomic structures that compose dirt and are subject to the same forces; yet, rather than being inanimate, we are alive and, most importantly, conscious of our experience in the world.

In the first episode above, the ordinary mind is the answer to the question, "What is the Dao?" The Dao can be understood

as the proper way of practice. It can also be understood metaphysically as the basic constituent forces of the universe—cosmic patterning. The answer is that the cosmos is conscious at many localized points, like you and me. Not *in* you and me, but *as* you and me. You are the cosmos coming to life, coming to consciousness, as am I. The buddha-nature is like this.

The second story is about actually practicing the Dao, which is for the ordinary mind to live an ordinary life. The underlying principles may be complicated and hard to understand, but really, when it comes right down to it, whether it has clicked for you or not, we are of this world and the meaning of our lives is to simply live in this world by living simply.

What does the third episode mean by saying that all things are empty? A famous passage in the *Heart Sutra*, a favorite of Zen Buddhists, is that matter (the basic constituent of all things) is empty and emptiness is matter. This is sort of like the emptiness of the atoms mentioned above, but probably not in the way that you are thinking. Another deceptive model of physics is the typical toothpick and ping-pong ball depiction of the atom. The ping-pong balls that seem to be the substance of the atom are, themselves, reducible. To what? Not to anything that we can really hang our hat on and call the basic substance of the universe. The Buddha was not a physicist and would probably be as perplexed as the rest of us when trying to wrap his head around the specifics of subatomic physics, but he seemed to understand the concept of a universe that has nothing substantial at bottom. The term he used was *shunyata*, emptiness, and although he did not often stress it, later Mahayanaists did, and it made its way prominently to China.

Couple this with the idea that we live our lives from a perspective of resolute subjectivity. Descartes said, "I think. Therefore, I am," purportedly proving that there is nothing more basic than consciousness—we are alive, we are the center of our universe, there is meaning in the world; I think, I feel, I am experiencing the here and now. And yet, according to the Buddha, I am really nothing more than a reconfigured lump of dirt.

In the last bullet point above, there is the question, "What is the Buddha?" What is the most revered figure in Buddhism? What does it mean to be enlightened, as the Buddha ("the

awakened one”) was? It is to somehow realize, beyond the limits of language, that it is both true that I am alive and conscious and living a meaningful life at the same time that it is true that nothing substantial really exists in the universe—it is all, we are all—at bottom, empty. On p. 67, Yaoshan asks Mazu point-blank, “How can I directly point at my mind, see my nature, and become a Buddha?” Mazu answers cryptically, “Sometimes I tell it to raise the eyebrows and blink. Sometimes I don’t tell it to raise the eyebrows and blink. Sometimes, the one raising the eyebrows and blinking is it, and sometimes the one raising the eyebrows and blinking is not it.” Now we have the conceptual tools to understand this remark. When you realize that you are the cosmos come to life, you’re no longer locked into your own subjectivity.

The mountain is a mountain—the mountain is a lump of dirt. The mountain is not a mountain—the mountain has the cosmic potential to be fully conscious. The mountain is just a mountain—even I, a fully conscious being, am, like the mountain, just a lump of dirt.

We have come full circle. We have, intellectually and in the medium of language, anyway, kicked away the ladder. Life is at once both imbued with meaning—joyful, liberating, lovely—and also, at bottom, empty of any significance whatsoever. Now, when you return home, which perspective will you live by? Will you be like the weeping lady or the chuckling lady on p. 220?

Attaining enlightenment—understanding these ideas through a profound experiential realization—is difficult because we have been habituated to see ourselves as substantial and important. Seeing ourselves as the universe seeing itself, experiencing ourselves as the universe experiencing itself, requires practice. It requires breaking down the usual way of seeing and doing things. It requires study. It requires contemplation, concentration. It requires fellowship and dialogue. You will see all of these methods in this book, which is one reason it is entitled *The Ways of Zen*. The other reason for the title is the different approaches that the teachers take in guiding their students along a very unintuitive path. How do you get someone to make a radical shift in perspective? I remember math teachers trying to help me understand certain concepts in math. For some

teachers, if it didn’t click for me after one or two explanations, that would be the end of the conversation. The best teachers, however, were the ones who set me up to understand a concept by explaining related concepts and then, at the right time, gave me an explanation, a metaphor, or a problem that would help me finally understand. The teachers in this book are like a great math teacher. Usually, the stories only depict the final step, but the preliminary steps should be inferred.

Teachers in this book would have lectured to groups of students and laypeople about the sutras and basic Buddhist concepts. At different times, students and teachers would also have recited the sutras, together or individually. They would certainly have had tea together. They lived together. Ate together. They saw each other’s foibles and potential. If a teacher’s own methods weren’t working, he would refer a student to another teacher at a different monastery. Specific methods may look cruel at first glance—like bonking a monk on the head—but the teachers saw themselves (and were seen by their students) as upholding the bodhisattva ideal—putting off final nirvana until they have compassionately helped others to their own realization. One of the wonderful things about these comic illustrations is that we get to see the monastic context, which can help us imagine the lives they must have led between episodes.

One kind of source text used for the episodes in this book is called a “lamp” text. Several collections of stories and biographies of monks were put together during the Song Dynasty. The first major one was called *Zu tang ji—Ancestral Hall Collection*, published in the year 952. The word “ancestral” refers to great teachers of the past, and the connection from teacher to student was analogized to the connection between a father and son. Instead of blood ties, however, these were ties of understanding. The term “lamp” is used as a metaphor for the light of understanding that is passed on from teacher to student, beginning with the Buddha, in an unbroken string right up to the present day.

Although some of these stories read like histories, we should keep in mind that their purpose is not to relate objective facts in the way that histories today attempt to do. When we read Plato’s dialogues or the parables of Jesus, for example, we don’t

do so to learn what Meno really believed about memory or how much money a particular head of a household really lent to his slave in Jesus' time. Instead, we read them for their ideas—to understand their values and their perspectives on the world so that we can learn from them. The same attitude should be applied to the narratives here.

Tsai makes it easy by beginning the book with a long-standing Zen saying:

Not reliant on the written word,  
A special transmission separate from the scriptures;  
Direct pointing at one's mind,  
Seeing one's nature, becoming a Buddha.

If you have trouble understanding any of the episodes in this book, thinking back to one of these lines in the context of the discussion above should help. Let's look at one example from the book for each line of the saying.

*Not reliant on the written word.* I count at least eight episodes where this is the basic message, one of which we already saw above (the final bullet point on p. xvii). The prime example in this book is on p. 45, in which the metaphor of pointing at the moon is used. As Tsai succinctly says in the final panel, "Language is merely a tool for pointing out the truth, a means to help us attain enlightenment. To mistake words for the truth is almost as ridiculous as mistaking a finger for the moon."

*A special transmission separate from the scriptures.* The prime example for this line is the episode on pp. 9–10, in which the Buddha passes on the wordless teaching to his student. Did this really happen? That's not the point. The point is that understanding the ideas of Zen Buddhism requires going beyond the basic limits of language. It does not, however, mean that language or books don't matter at all. Although Huineng was said to be illiterate, many other Zen masters were not only literate but very well read, and the training of a Zen monk involved reading sutras, reciting them, and discussing their contents. You have to climb the ladder before you can kick it away.

*Direct pointing at one's mind.* There is a story that will seem counterintuitive if you see Zen as fundamentally involving sitting in meditation. On p. 61, Huairang asks his student Mazu why

he is sitting in meditation. Remember, "Chan/Zen" means "to meditate," so a teacher asking a student this question is like a basketball coach asking a player on the practice court why she is shooting baskets. Understanding this episode has to do with two related Buddhist ideas that we've touched on already. The first is the notion of attachment. One way of understanding habitual behavior is through the idea of attachment. We become comfortable in a particular way of doing things, a particular way of viewing things. Although some Zen teachers, especially in the Linji/Rinzai tradition, have expressed a low opinion of the value of meditation in actually achieving enlightenment, it is still fundamental to the training. Huairang's point is to steer Mazu away from getting too caught up in meditation as a practice, something Huairang must have witnessed Mazu doing outside of this particular episode. The path of Buddhist practice means not being attached to anything, even to particular Buddhist ideas and ideals, such as the goal of enlightenment itself. The second important notion here is the nature of the mind. We saw above that it should not be equated with the self. So, "direct pointing at one's mind" means understanding—directly, experientially—that your individual mind is not who you most fundamentally are.

*Seeing one's nature, becoming a Buddha.* This line is the most difficult of all. If your individual mind is not who you really are, then who are you really? The answer, as we saw above, is Dao, or buddha-nature, which is not only who you really are but what everything really is—something that is and is not at the same time. There is something delicious about the thought that as we trudge a long, arduous road, we are actually already at our destination—we just have to look around and realize it. So, it's really complicated, but at the same time it's really not.

For most of the books in the Illustrated Library of Chinese Classics series, the classic text underpinning the illustrated version is obvious: *The Art of War*, *The Analects*, the *Dao De Jing*, etc. For this one, there are more than thirty separate texts from which Tsai has drawn. A small number of them account for the majority of episodes. The story of Huineng and his predecessors, from pages 26 to 50, draws almost exclusively from

the *Platform Sutra* (the Yuan Dynasty version, with some parts coming from the Dunhuang version). Some of the stories of Huineng's followers are also from the *Platform Sutra*, but after page 50, the "lamp" collections are largely the sources for the lineages descended from Huineng, up through page 188. The lamp collections most commonly drawn from are *Jingde chuan deng lu* and *Wu deng hui yuan*. Some stories come from *koan* collections, such as *Wu men guan* and *Bi yan lu*. The source of many of the Zhaozhou stories is a classic text dedicated to him.

Because many of these stories have several versions told in different texts, the version depicted here may differ slightly

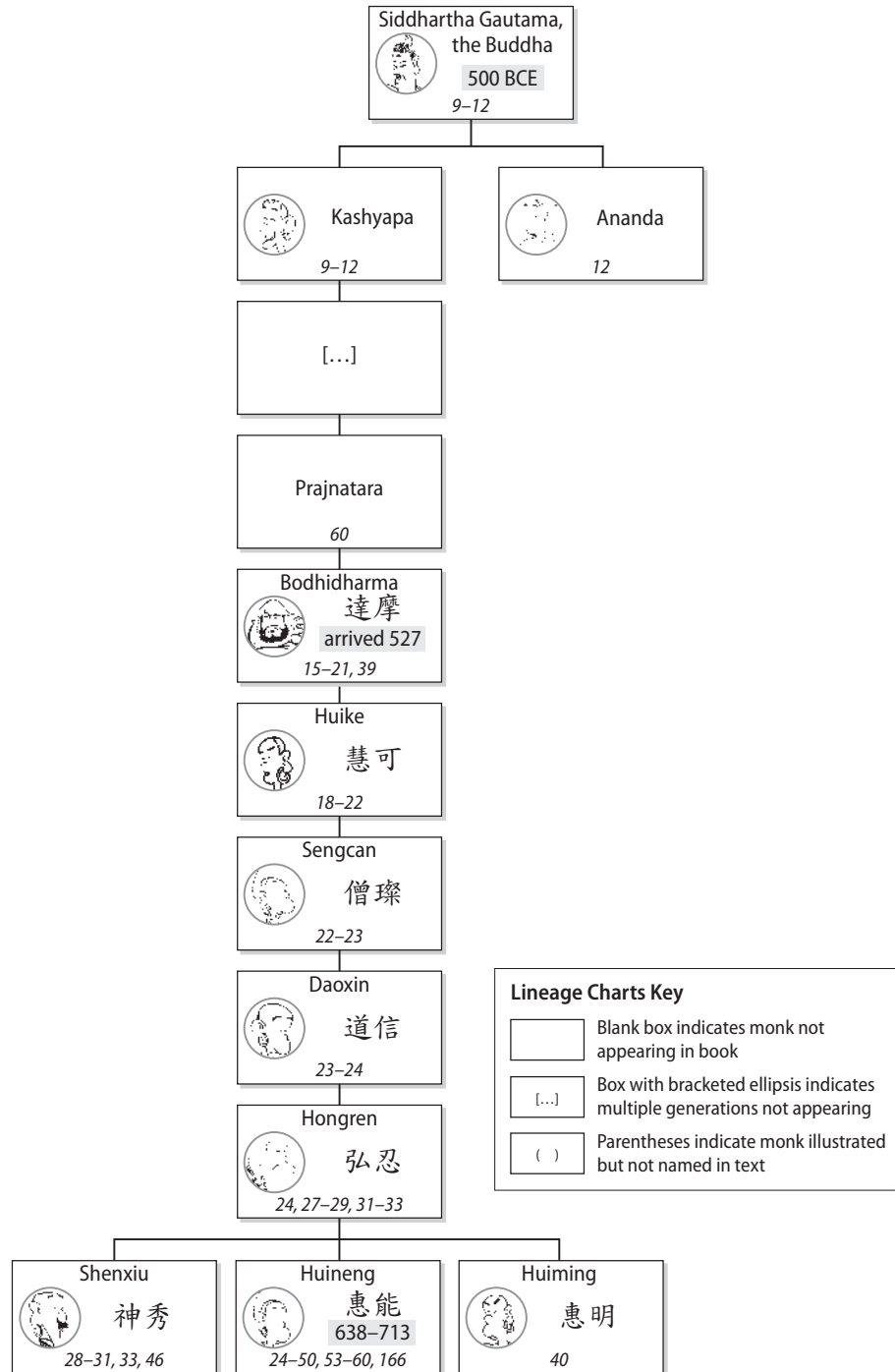
from a version you've seen elsewhere. For example, many versions of Zhaozhou's dog story (see p. 109) told in English have only the part where Zhaozhou says "no." The *Wu men guan* has that version. The longer version you see here is drawn from the *Cong rong lu*, another collection of *koan*. It's hard to say whether one version of a story is more or less authentic than another.

We have created a map and lineage charts for this edition to help you orient yourself to the scale of Zen across time and space. They are by necessity limited to people and places mentioned in this book. Many of the temples are still functioning today and welcome visitors.

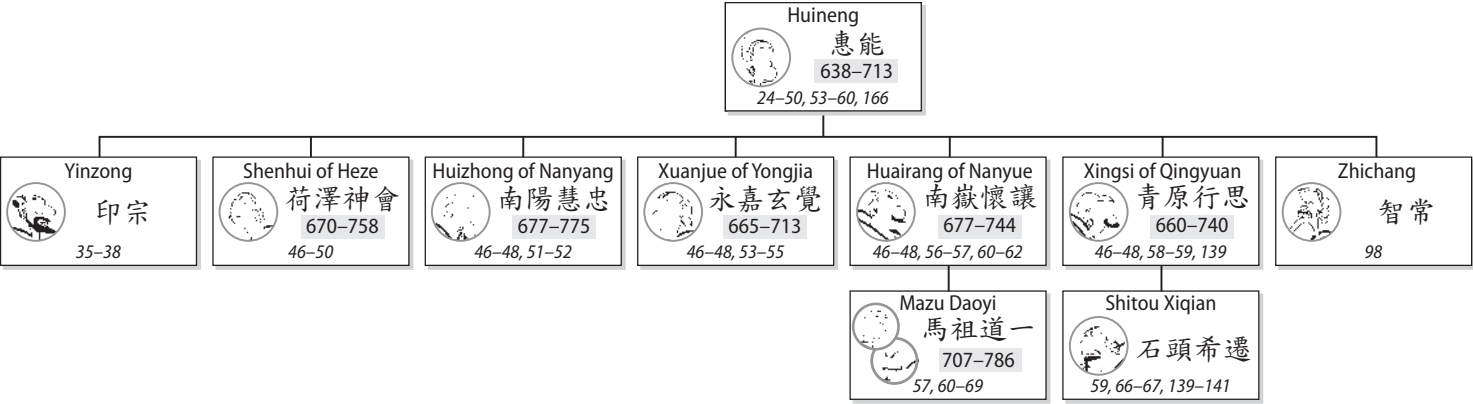




Map of Zen Temples in Tang Dynasty and Song Dynasty China

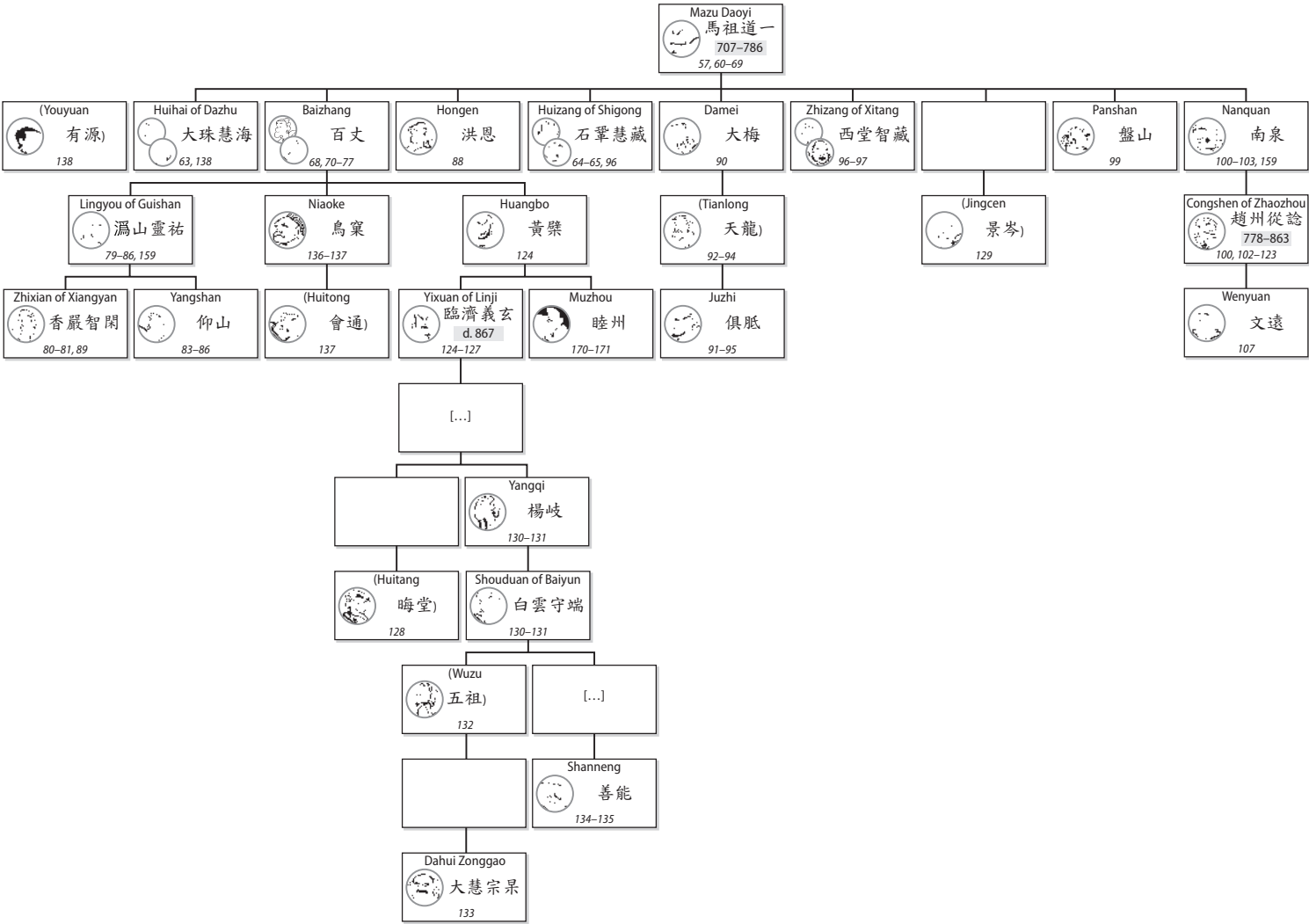


Zen Lineage Chart 1: The Buddha to Huineng

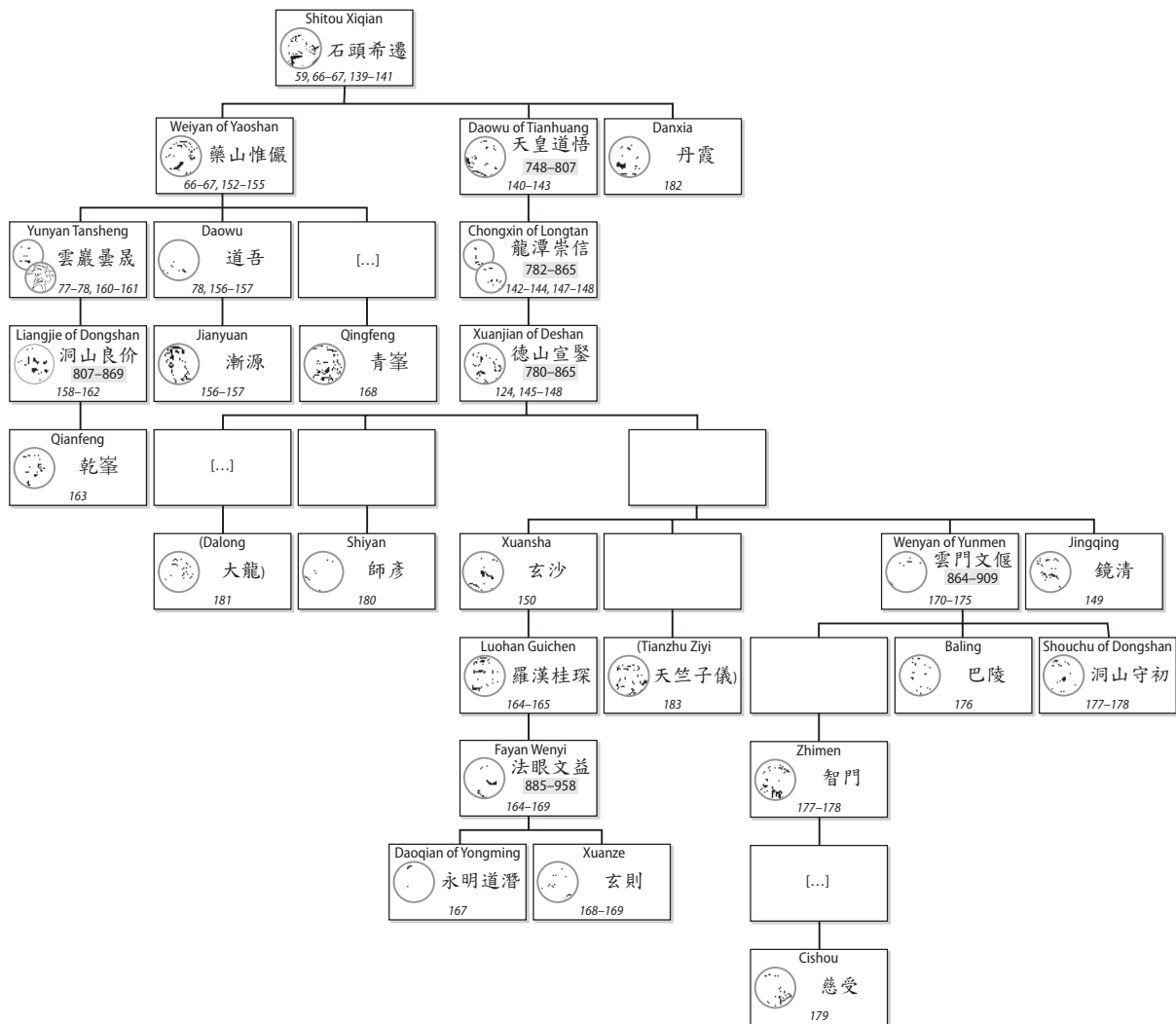


Zen Lineage Chart 2: Huineng's Heirs





Zen Lineage Chart 3: Mazu's Legacy



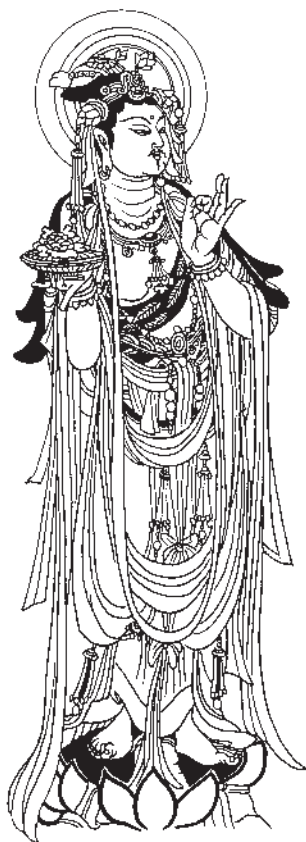
Zen Lineage Chart 4: Shitou's Legacy



**ZEN IS:**

**NOT RELIANT ON THE WRITTEN WORD,**

**A SPECIAL TRANSMISSION  
SEPARATE FROM THE SCRIPTURES;**



**DIRECT POINTING AT YOUR MIND,**

**SEEING YOUR NATURE,  
BECOMING A BUDDHA.**

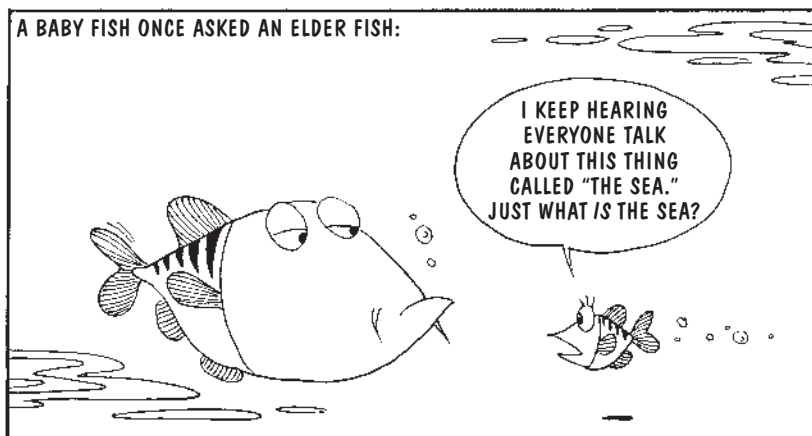
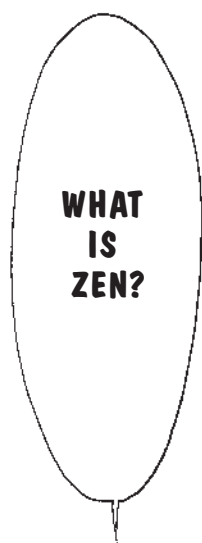
**—BODHIDHARMA**

達磨西來不立文字教外別傳直指人心見性成佛。  
《歸元直指集》

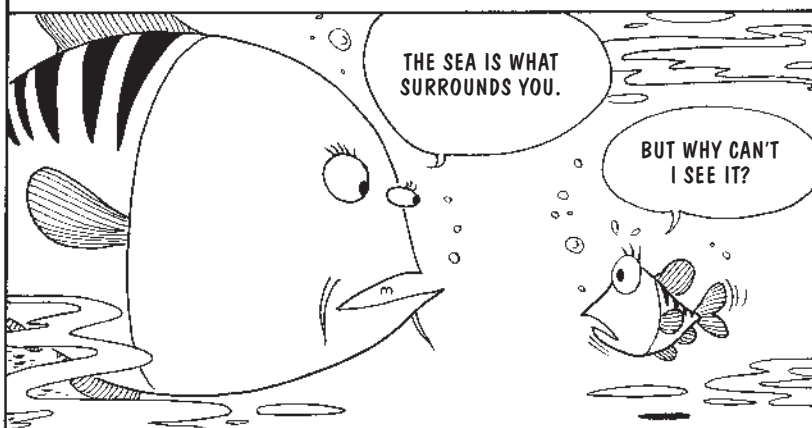
孔子曰：「魚相造乎水，人相造乎道。相造乎水者，穿池而養給；相造乎道者，無事而生定。故曰，魚相忘乎江湖，人相忘乎道術。」

《莊子》

A BABY FISH ONCE ASKED AN ELDER FISH:

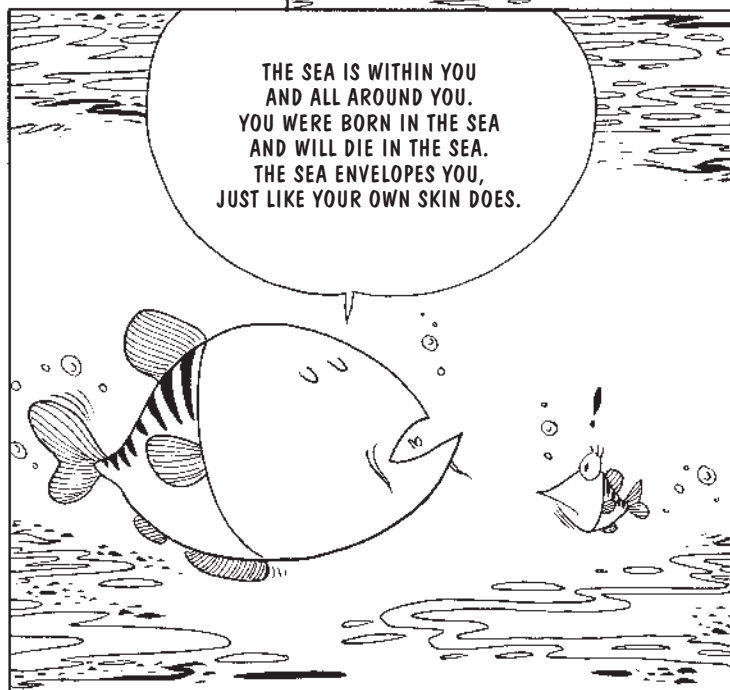


I KEEP HEARING EVERYONE TALK ABOUT THIS THING CALLED "THE SEA." JUST WHAT IS THE SEA?

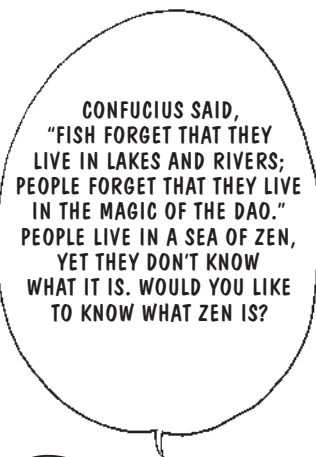


THE SEA IS WHAT SURROUNDS YOU.

BUT WHY CAN'T I SEE IT?



THE SEA IS WITHIN YOU AND ALL AROUND YOU. YOU WERE BORN IN THE SEA AND WILL DIE IN THE SEA. THE SEA ENVELOPES YOU, JUST LIKE YOUR OWN SKIN DOES.



PLEASE, READ ON ...



## ENLIGHTENMENT OF THE WAVE

OH, HOW I SUFFER SO.  
THE OTHER WAVES ARE SO BIG,  
AND I'M SO TINY.  
SOME WAVES ARE SO WELL OFF,  
AND MY LIFE IS SO LOUSY.

IT'S BECAUSE YOU  
HAVEN'T SEEN CLEARLY  
YOUR "ORIGINAL FACE"  
THAT YOU THINK YOU  
SUFFER.

I'M NOT  
A WAVE?  
THEN WHAT  
AM I?

A WAVE IS JUST  
YOUR TEMPORARY  
FORM. YOU'RE  
REALLY WATER!

WATER?

WHEN YOU REALIZE THAT YOUR  
FUNDAMENTAL NATURE IS WATER,  
YOU WON'T BE CONFUSED ABOUT  
BEING A WAVE, AND YOUR  
SUFFERING WILL GO AWAY.

OH, I GET IT!  
I'M YOU, AND  
YOU'RE ME. WE'RE  
BOTH PART OF A  
GREATER SELF!

PEOPLE SELFISHLY  
THINK THAT THEY  
BELONG ONLY TO  
THEMSELVES, SO THEY  
COMPARE THEMSELVES  
WITH OTHER PEOPLE AND  
THEN THEY THINK THAT THEY  
ARE SUFFERING. IN FACT,  
THOUGH, EVERY PERSON  
IS A PART OF NATURE.  
THINK ABOUT IT ...

# A CUP OF ZEN

ONE DAY, A SCHOLAR WENT TO SEE A ZEN MONK NAMED NANIN TO INQUIRE ABOUT ZEN. NANIN TREATED HIS GUEST TO A CUP OF TEA.

HE POURED THE TEA INTO A CUP, AND WHEN THE CUP WAS FULL, HE KEPT RIGHT ON POURING.

THAT'S ENOUGH! IT'S FULL!

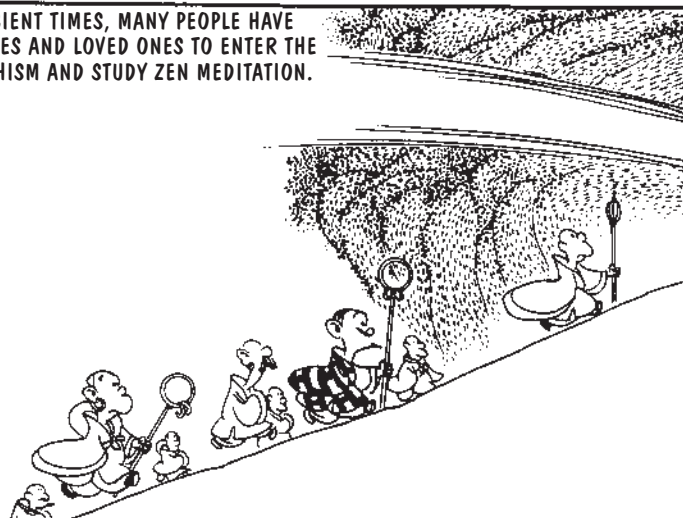
YOU ARE LIKE THIS CUP— FULL OF YOUR OWN THOUGHTS AND IDEAS. IF YOU DON'T FIRST EMPTY YOURSELF, HOW CAN I TEACH YOU ABOUT ZEN?

I UNDERSTAND.

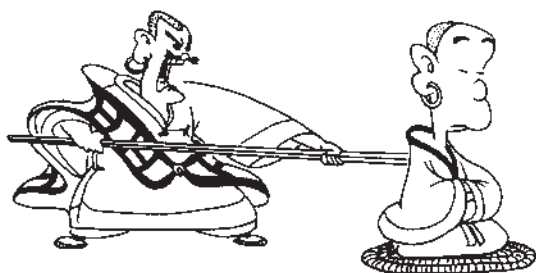
IF YOUR MIND IS FILLED WITH YOUR OWN PREJUDICES, THE TRUTH THAT OTHERS SPEAK CAN'T BE HEARD. WHEN ENGAGING IN CONVERSATION, MOST PEOPLE ARE IN A HURRY TO EXPRESS THEIR OWN OPINION, AND AS A RESULT, THEY DON'T HEAR ANYTHING BUT THE SOUND OF THEIR OWN VOICES.

EVER SINCE ANCIENT TIMES, MANY PEOPLE HAVE LEFT THEIR HOMES AND LOVED ONES TO ENTER THE GATES OF BUDDHISM AND STUDY ZEN MEDITATION.

# THE OUTCOME OF ENLIGHTENMENT



THEY EXPEND A GREAT AMOUNT OF TIME AND ENERGY IN DISCIPLINED CONTEMPLATIVE TRAINING, BUT WHAT IS IT THAT THEY GAIN?



IF THIS QUESTION WERE POSED TO ENLIGHTENED ZEN MASTERS, THEY WOULD MOST LIKELY ANSWER:

最著波羅密多時照見五  
色皆空即是不異空即不  
即是色空想行識亦如  
空不生不滅不垢不淨  
中九色九空想行識九  
亦九明盡乃至九老



NOTHING.



WHEN WE STOP DIFFERENTIATING, HALT OUR DELUSIONS, AND PUT AN END TO ALL THOUGHTS, THE TWO HINDRANCES OF DISCURSIVE THOUGHT AND INTENTION WILL DISSOLVE. AND NATURALLY, AS OUR MINDS FILL WITH PEACE, THERE WILL BE "NOTHING" WE WON'T UNDERSTAND.



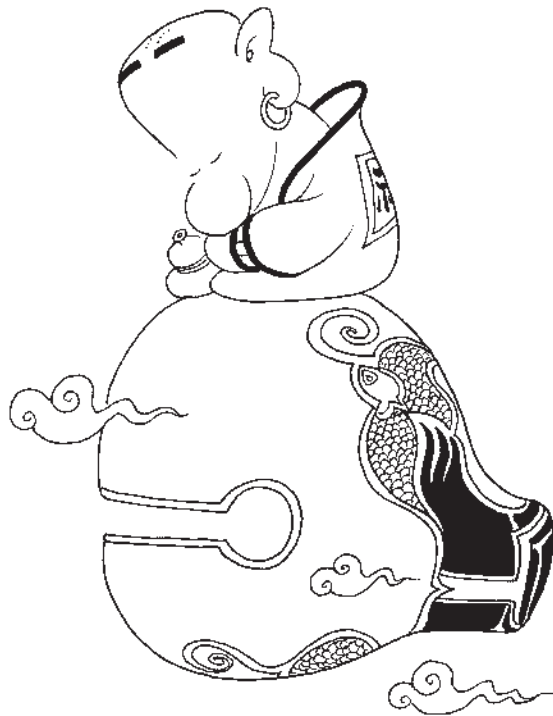


IF YOU ENGAGE IN SELF-CULTIVATION WITH THE DESIRE TO SEVER THE ROOTS OF DEFILEMENT AND ERRONEOUS THINKING, IT IS NOT ONLY TO ATTAIN THE TRANQUIL REALM OF TRUE EMPTINESS, WHICH INVOLVES NO-THOUGHT, NO-IDEA, NO-MIND, NO-SELF, ETC.; IT IS ALSO IN PURSUIT OF THE WONDERFUL WISDOM THAT IS EXPERIENCED IN AND GROWS FROM A WAY OF LIFE THAT IS DIFFERENT FROM THE ORDINARY.

IN THAT REALM, THE WHOLE WORLD IS SEEN FROM ONE PERSPECTIVE AND THERE ARE NO DICHOTOMIES; IT IS THE TRUE WORLD WHERE THE SELF AND OTHER, AS WELL AS GOOD AND EVIL, ARE ALL TRANSCENDED. "IN CONFUSION, THE THREE REALMS EXIST; AFTER ENLIGHTENMENT, THE TEN DIRECTIONS ARE EMPTY." BUT HOW DO WE ATTAIN THE REALM OF NOTHINGNESS AND EMPTINESS?



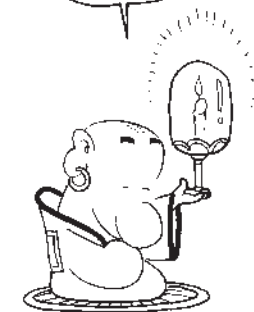
# THE WAYS OF ZEN



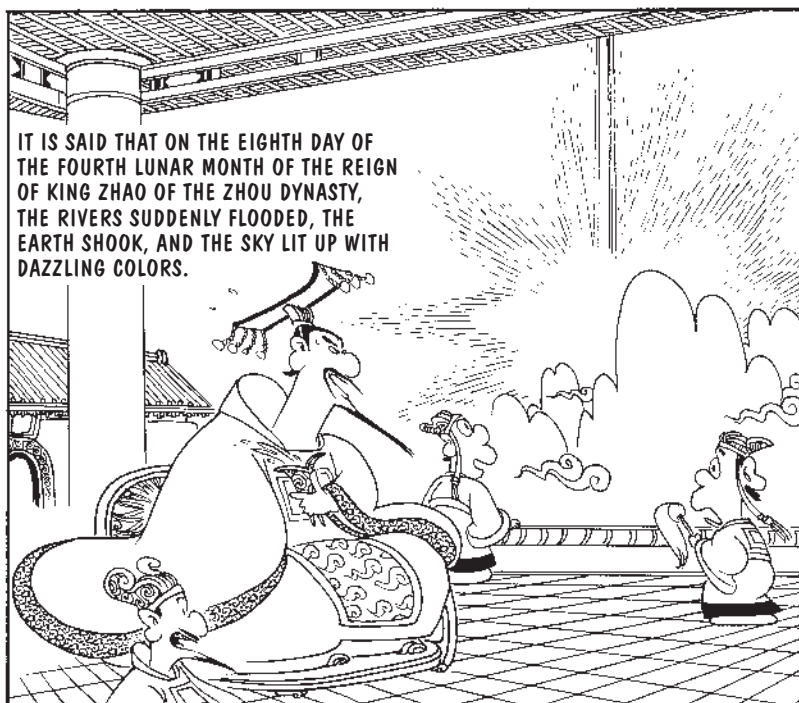
案《周書異記》。周昭王即位二十四年。甲寅歲四月八日。江河泉池忽然泛漲。井水溢出山川震動。有五色光入貫太微。遍於西方盡作青虹色。太史蘇由曰。有大聖人生於西方。一千年外聲教及此。昭王即勅鑄石記之。埋於南郊天祠前。此即佛生之時也。

《釋迦方志》

TRANSMISSION  
OF THE  
LAMP



IT IS SAID THAT ON THE EIGHTH DAY OF THE FOURTH LUNAR MONTH OF THE REIGN OF KING ZHAO OF THE ZHOU DYNASTY, THE RIVERS SUDDENLY FLOODED, THE EARTH SHOOK, AND THE SKY LIT UP WITH DAZZLING COLORS.



PLEASE DIVINE  
WHETHER THIS IS  
A GOOD OMEN OR  
A BAD OMEN.

OKAY!

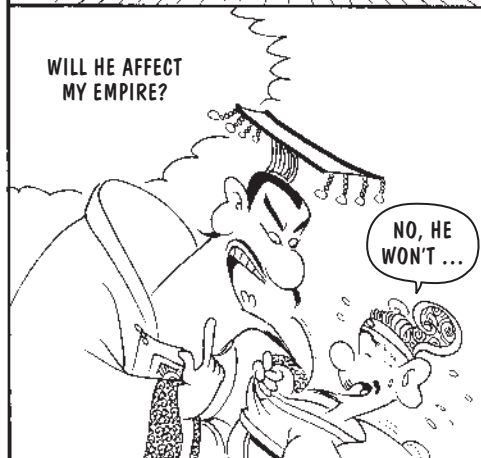


IT'S A GOOD OMEN ABOUT  
A GREAT SAGE BEING  
BORN IN A COUNTRY FAR  
TO THE WEST.

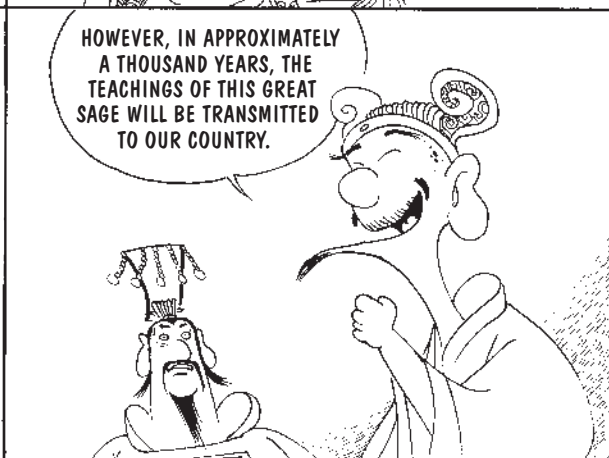


WILL HE AFFECT  
MY EMPIRE?

NO, HE  
WON'T ...



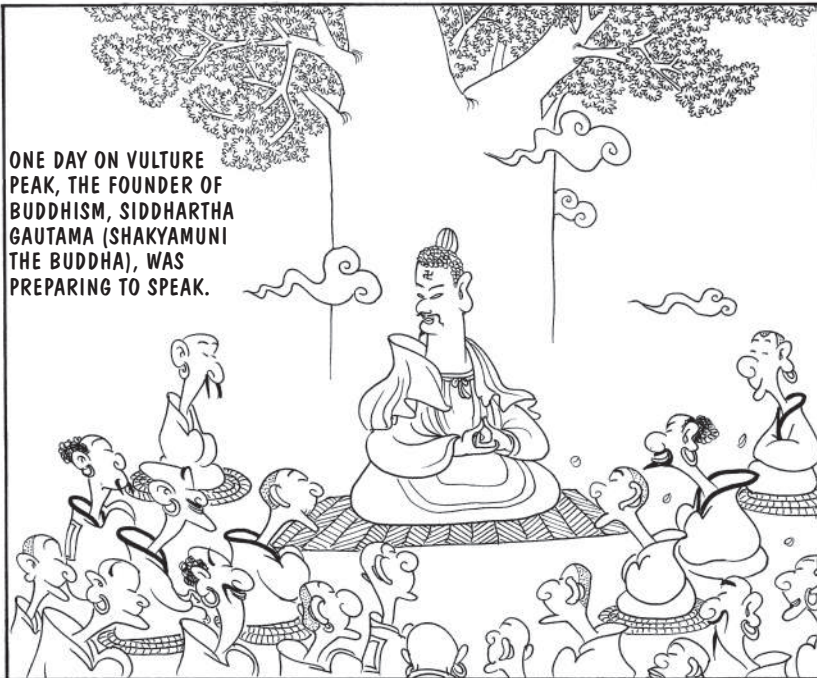
HOWEVER, IN APPROXIMATELY  
A THOUSAND YEARS, THE  
TEACHINGS OF THIS GREAT  
SAGE WILL BE TRANSMITTED  
TO OUR COUNTRY.



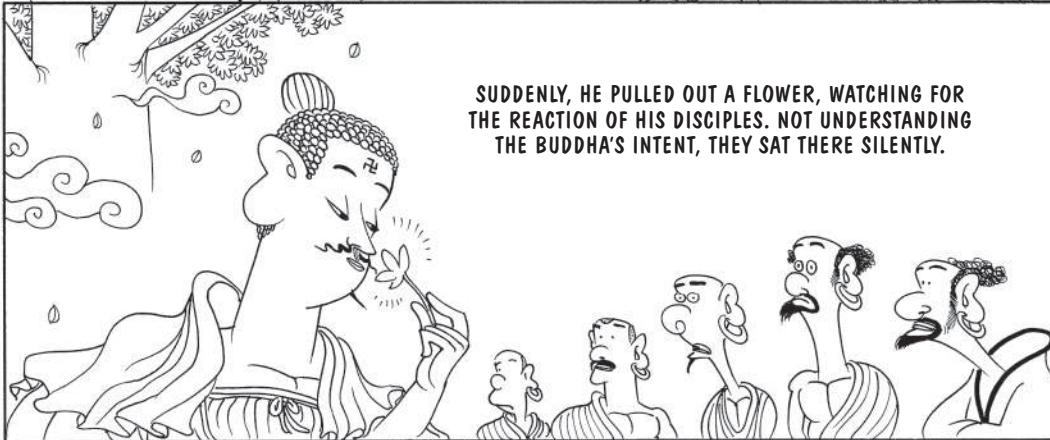
世尊昔在靈山會上。拈花示眾。是時眾皆默然。惟迦葉尊者破顏微笑。

## PASSING ON THE MIND

ONE DAY ON VULTURE  
PEAK, THE FOUNDER OF  
BUDDHISM, SIDDHARTHA  
GAUTAMA (SHAKYAMUNI  
THE BUDDHA), WAS  
PREPARING TO SPEAK.



SUDDENLY, HE PULLED OUT A FLOWER, WATCHING FOR  
THE REACTION OF HIS DISCIPLES. NOT UNDERSTANDING  
THE BUDDHA'S INTENT, THEY SAT THERE SILENTLY.



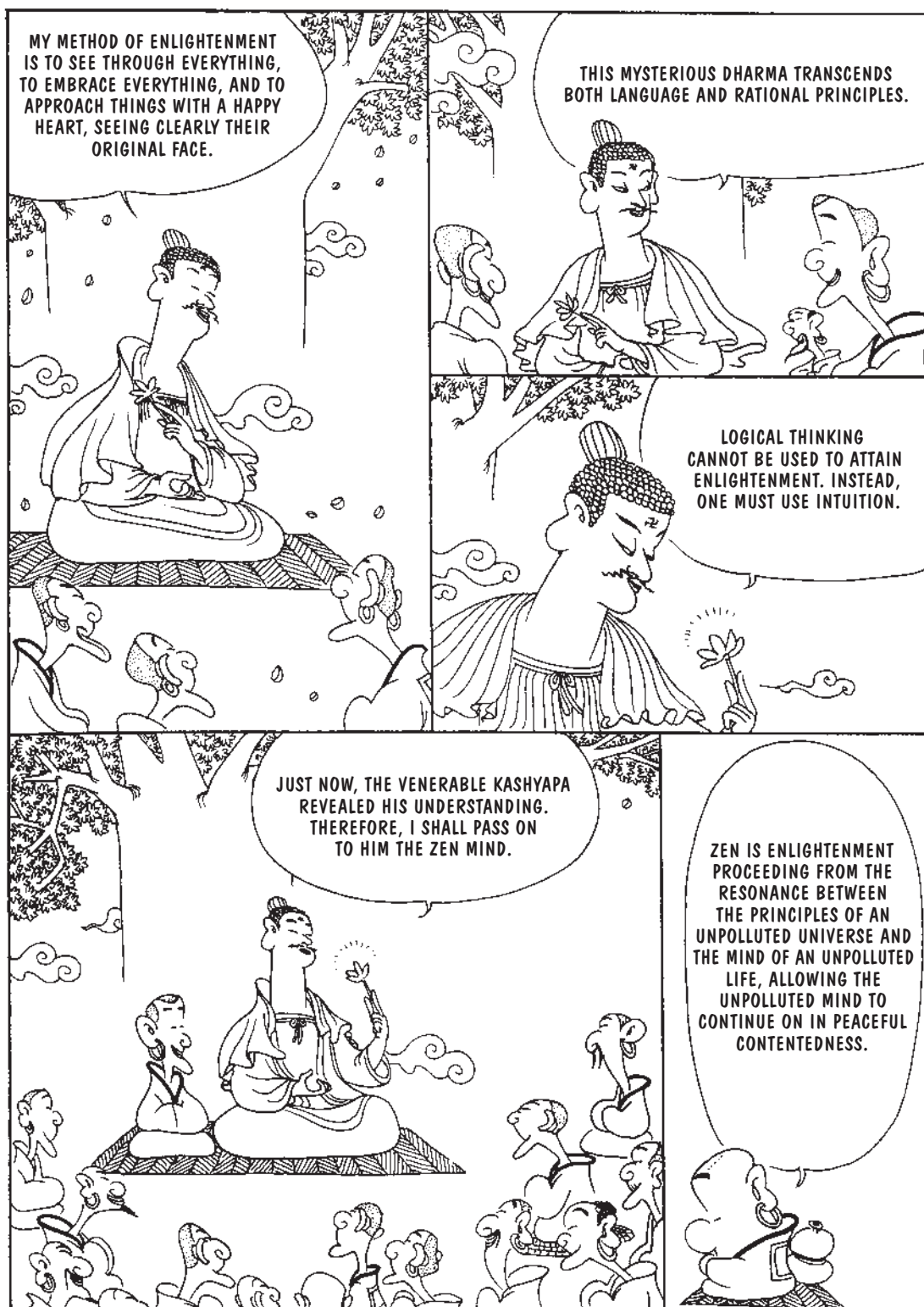
ONLY THE VENERABLE KASHYAPA  
BROKE INTO A SMILE.



THE SAUVASTIKA (PRONOUNCED WAN IN CHINESE) ON THE BUDDHA'S FOREHEAD AND ELSEWHERE  
IN THIS BOOK, IS AN ANCIENT INDIAN SYMBOL OF GOOD FORTUNE AND COMMONLY USED IN CHINESE BUDDHISM.

《無門關》

世尊云。吾有正法眼藏涅槃妙心實相無相微妙法門。不立文字教外別傳。付囑摩訶迦葉。







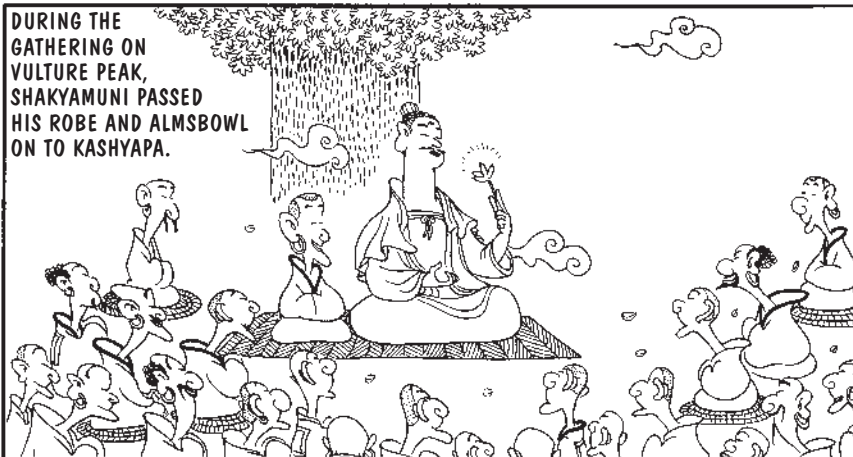
佛問諸沙門：「人命在幾間？」對曰：「人在世間極可五十歲。」佛言：「莫說是語。」復有一比丘言：「可三十歲。」佛復言：「莫說是語。」復有一比丘言：「可十歲。」佛言：「人命在呼吸之間耳。」

《四十二章經》、《佛說處處經》

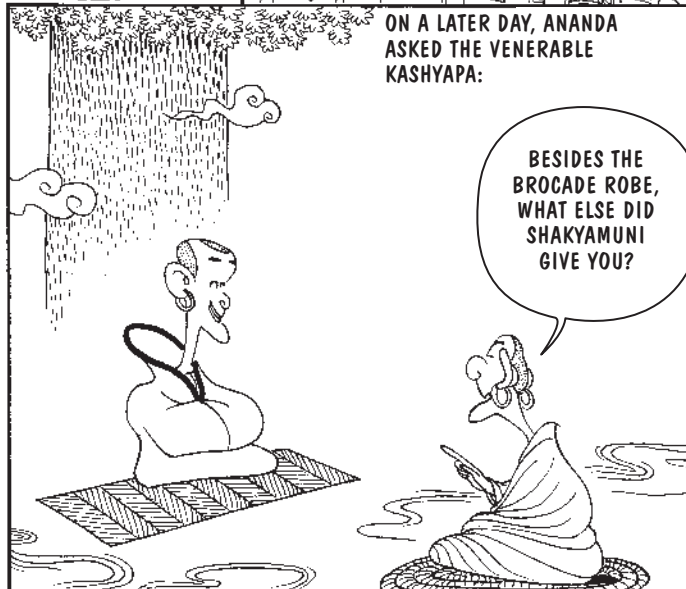
迦葉因阿難問云。世尊傳金襴袈裟外。別傳何物。葉喚云。阿難。難應諾。葉云。倒却門前刹竿著。

# KASHYAPA AND THE FLAGPOLE

DURING THE GATHERING ON VULTURE PEAK, SHAKYAMUNI PASSED HIS ROBE AND ALMSBOWL ON TO KASHYAPA.

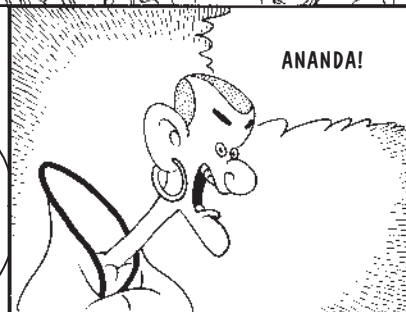


ON A LATER DAY, ANANDA ASKED THE VENERABLE KASHYAPA:



BESIDES THE BROCADE ROBE, WHAT ELSE DID SHAKYAMUNI GIVE YOU?

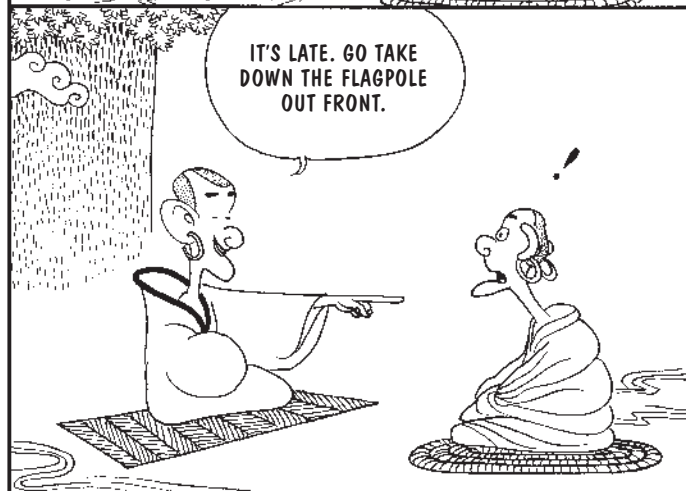
ANANDA!



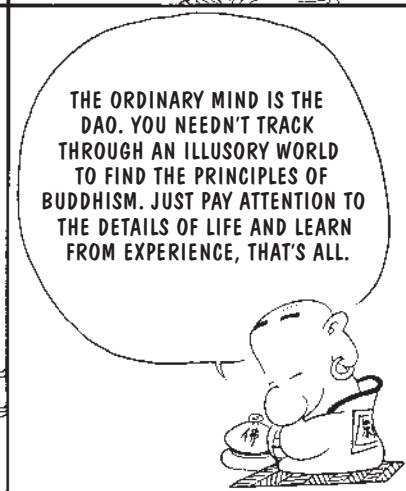
YES?



IT'S LATE. GO TAKE DOWN THE FLAGPOLE OUT FRONT.



THE ORDINARY MIND IS THE DAO. YOU NEEDN'T TRACK THROUGH AN ILLUSORY WORLD TO FIND THE PRINCIPLES OF BUDDHISM. JUST PAY ATTENTION TO THE DETAILS OF LIFE AND LEARN FROM EXPERIENCE, THAT'S ALL.



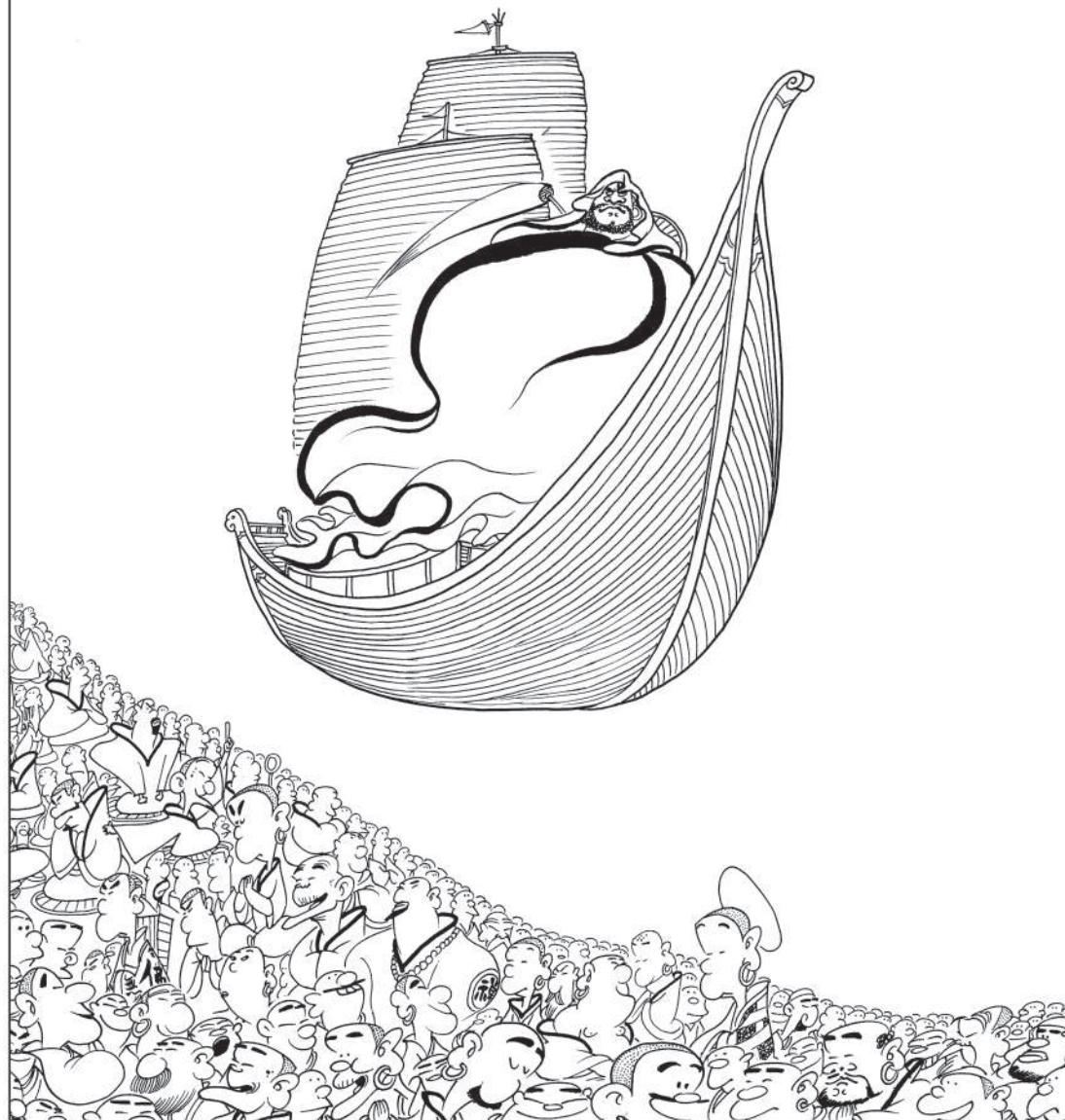
菩提本無樹，明鏡亦非臺，本來無一物，何處惹塵埃？  
《六祖大師法寶壇經》

WISDOM HAS NEVER BEEN A TREE,  
THE BRIGHT MIRROR HAS NO STAND;  
THERE HAS NEVER BEEN ANYTHING,  
SO WHERE CAN DUST LAND?





## ZEN'S ORIGIN STORY



IN THE YEAR 527, THE EIGHTH  
YEAR OF THE PUTONG REIGN  
OF THE LIANG DYNASTY ...



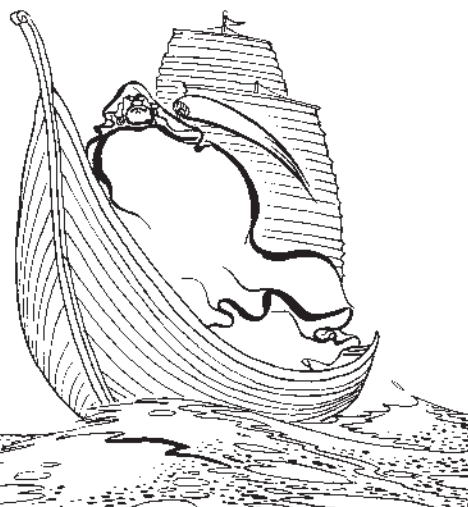
A MONK FROM INDIA NAMED  
BODHIDHARMA ARRIVED ON THE  
SHORES OF SOUTHERN CHINA.



第二十八祖菩提達磨者。南天竺國香至王第三子也。姓刹帝利。本名菩提多羅……。師汎重溟凡三周寒暑達于南海。  
實梁普通八年丁未歲

九月二十一日也。廣州刺史蕭昂具主禮迎接。表聞武帝。帝覽奏遣使齋詔迎請。十月一日至金陵。帝問曰。朕即位已來。造寺寫經度僧不可勝紀。有何功德。師曰。並無功德。帝曰。何以無功德。師曰。此但人天小果有漏之因。如影隨形雖有非實。帝曰。如何是真功德。答曰。淨智妙圓體自空寂。如是功德不以世求。

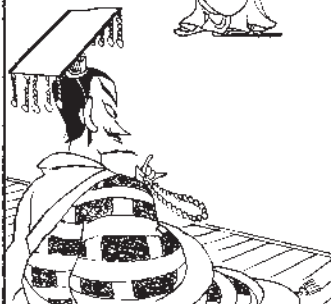
ON THE  
TWENTY-FIRST  
DAY OF THE  
NINTH MONTH,  
HE CAME  
ASHORE IN  
GUANGZHOU.



AT THE SAME TIME,  
EMPEROR WU OF THE  
LIANG DYNASTY WAS HIMSELF  
INFATUATED WITH BUDDHISM.  
HE OFTEN WORE BUDDHIST CLOTHES,  
ATE VEGETARIAN MEALS, AND  
CHANTED BUDDHIST SCRIPTURES.

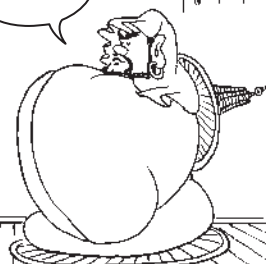


ON THE FIRST DAY OF  
THE NEXT MONTH,  
BODHIDHARMA  
ACCEPTED EMPEROR  
WU'S INVITATION  
TO THE CAPITAL  
AT NANJING.



EVER SINCE ASCENDING THE THRONE, I  
HAVE SUPPORTED MONKS, BUILT TEMPLES  
AND MONASTERIES, AND COPIED THE  
SCRIPTURES. HOW MANY KARMIC MERITS  
SHALL I RECEIVE FOR THESE?

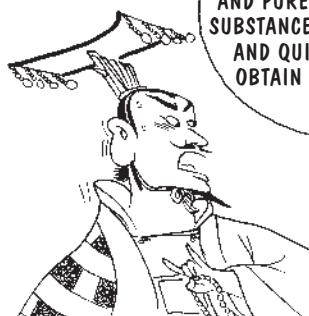
NONE TO  
SPEAK OF.



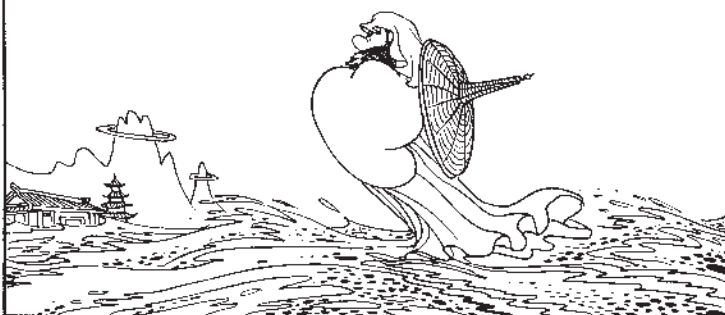
THESE ARE BUT  
MINOR EARTHLY  
ACHIEVEMENTS.  
THEY ARE WORTH  
NO MERITS.



TRUE MERIT IS THE MOST PERFECT  
AND PURE WISDOM, THE ORIGINAL  
SUBSTANCE OF WHICH IS EMPTINESS  
AND QUIESCENCE. YOU CANNOT  
OBTAIN IT BY WORLDLY MEANS.



ON THE NINETEENTH DAY OF THE MONTH, BODHIDHARMA, REALIZING HIS DIFFERENCES WITH EMPEROR WU, DEPARTED LIANG AND CROSSED THE YANGTZE RIVER INTO NORTHERN WEI.



WHERE IS THAT HIGH MONK FROM INDIA LIVING NOW?



HE WENT ACROSS THE RIVER INTO NORTHERN WEI.



WHY? WHO IS HE?

NONE OTHER THAN THE BODHISATTV AVALOKITESHVARA, TRANSMITTER OF THE BUDDHA-MIND.



YOUR MAJESTY MUST BE BLIND—UNABLE TO SEE WHAT IS RIGHT IN FRONT OF YOU.



OH, I AM INDEED BLIND ...



SEND ZHAO GUANGWEN TO THE OTHER SIDE OF THE YANGTZE TO FIND HIM!

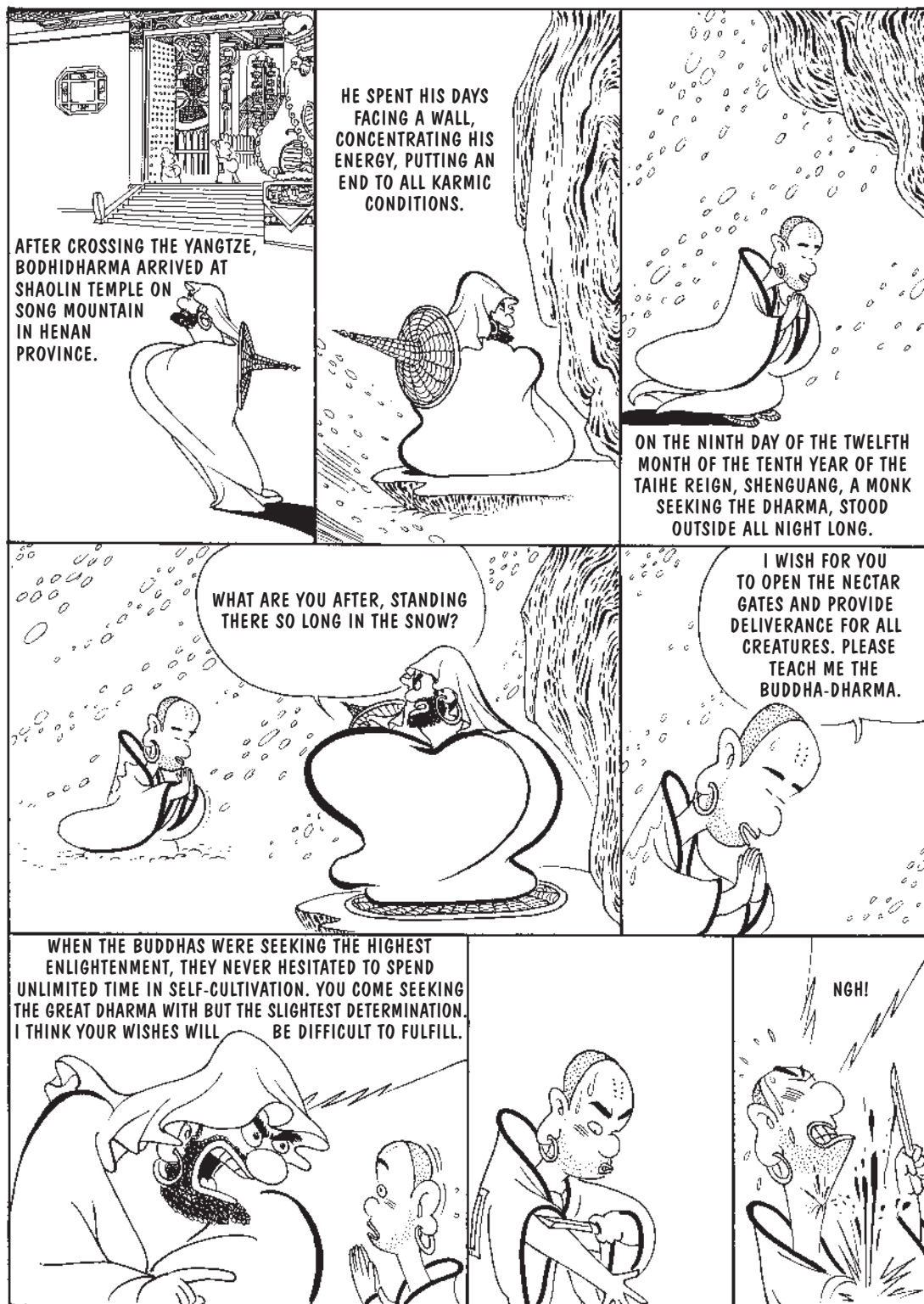
IT'S NO USE. EVEN IF ALL THE PEOPLE OF THE COUNTRY WERE TO PURSUE HIM, HE WOULD NOT RETURN.

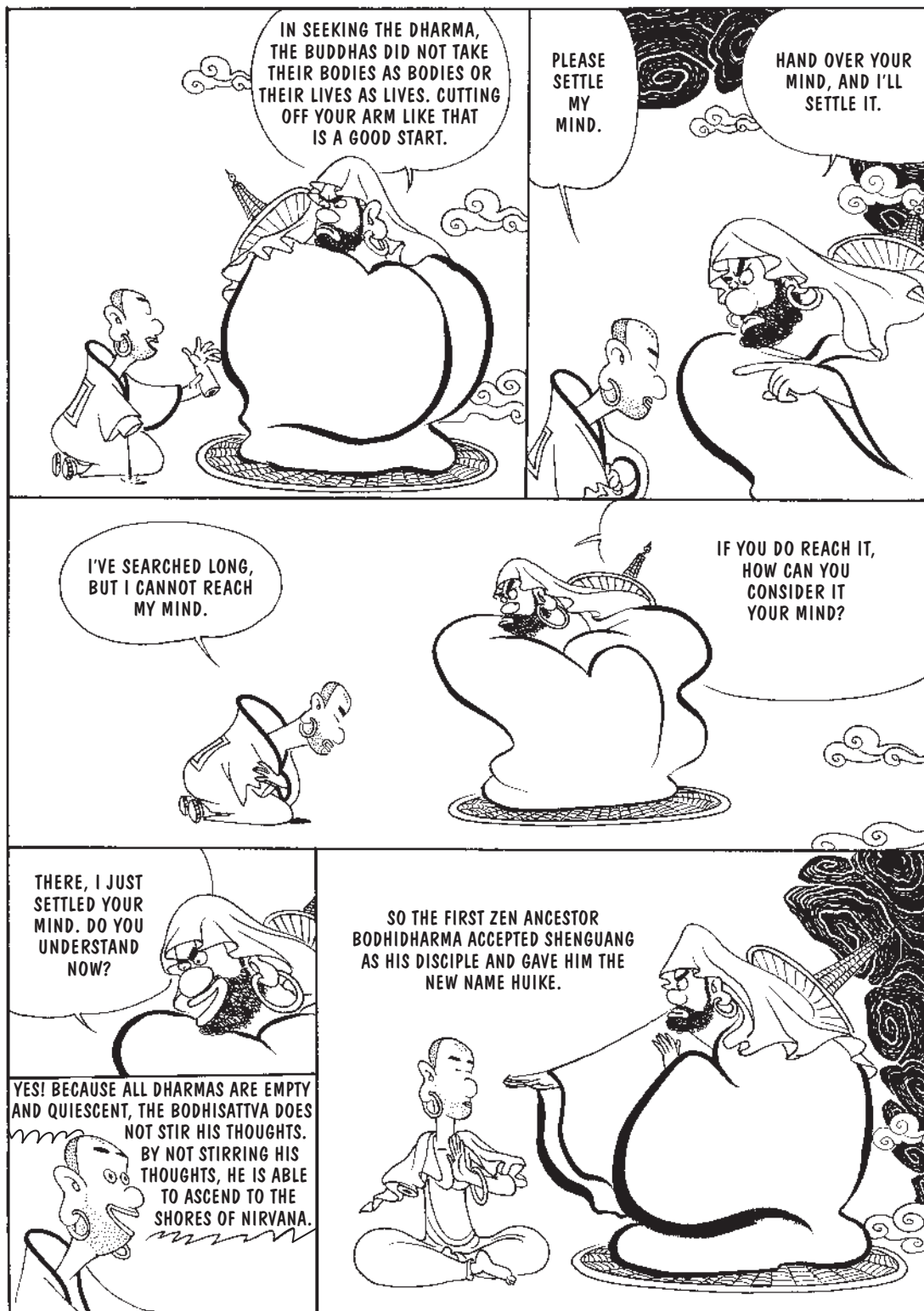


武帝不了達摩所言，變容不言。達摩其年十月十九日，自知機不契，則潛過江北，入于魏邦。志公特至帝所問曰：「我聞西天僧至，今在何所？」梁武帝曰：「昨日逃過江向魏。」志公云：「陛下見之不見，逢之不逢。」梁武帝問曰：「此是何人？」志公對曰：「此是傳佛心印觀音大士。」武帝乃恨之曰：「見之不見，逢之不逢。」即發中使趙光文往彼取之。志公云：「非但趙光文一人，閩國取亦不迴。」



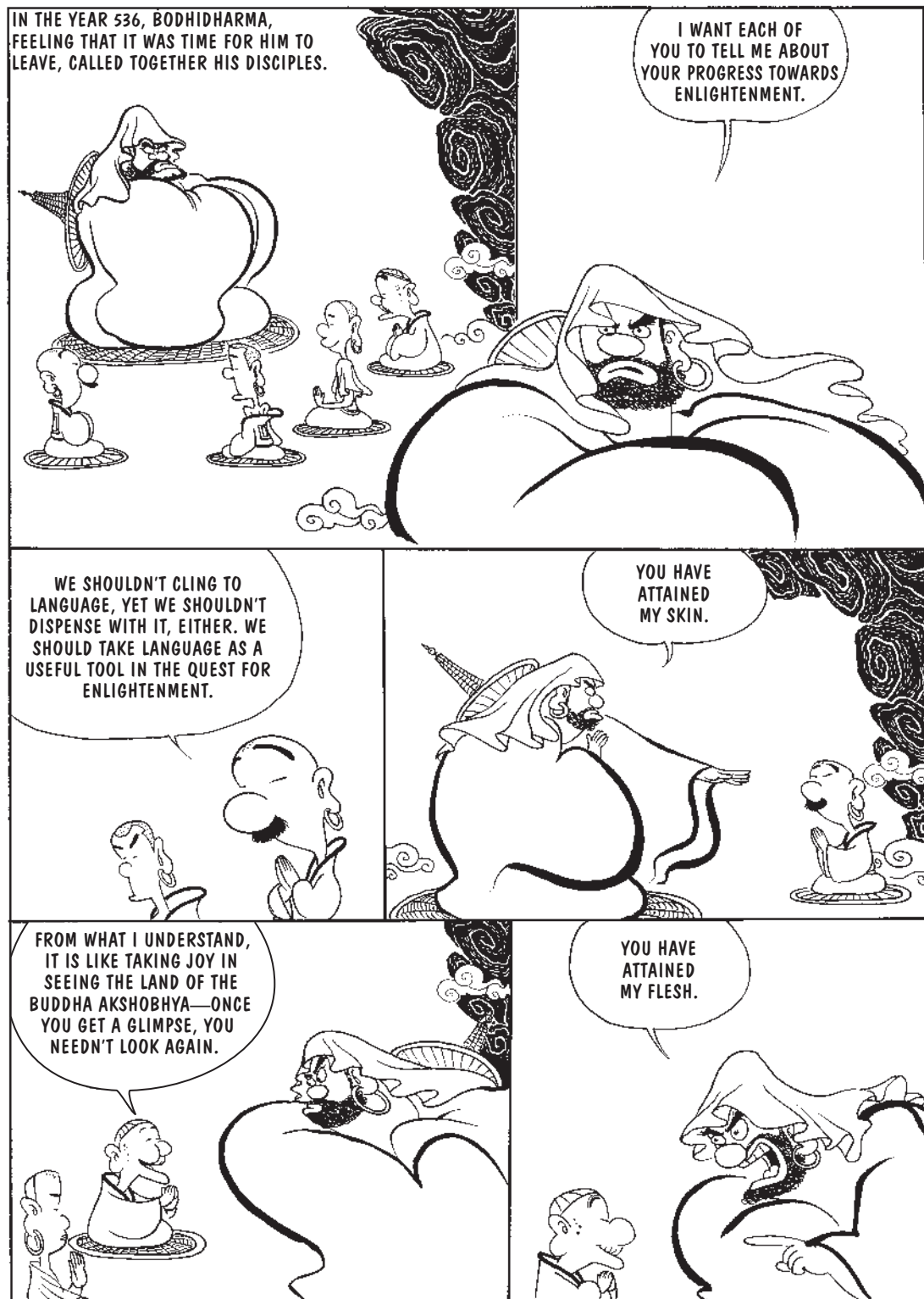
當後魏孝明太和十年也。寓止于嵩山少林寺……。師常端坐面牆。莫聞誨勵。時有僧神光者……。其年十二月九日夜天大雨雪。光堅立不動。遲明積雪過膝。師憫而問曰。汝久立雪中。當求何事。光悲淚曰。惟願和尚慈悲。開甘露門廣度群品。師曰。諸佛無上妙道。曠劫精勤。難行能行非忍而忍。豈以小德小智輕心慢心。欲冀真乘徒勞勤苦。光聞師誨勵。潛取利刀自斷左臂。

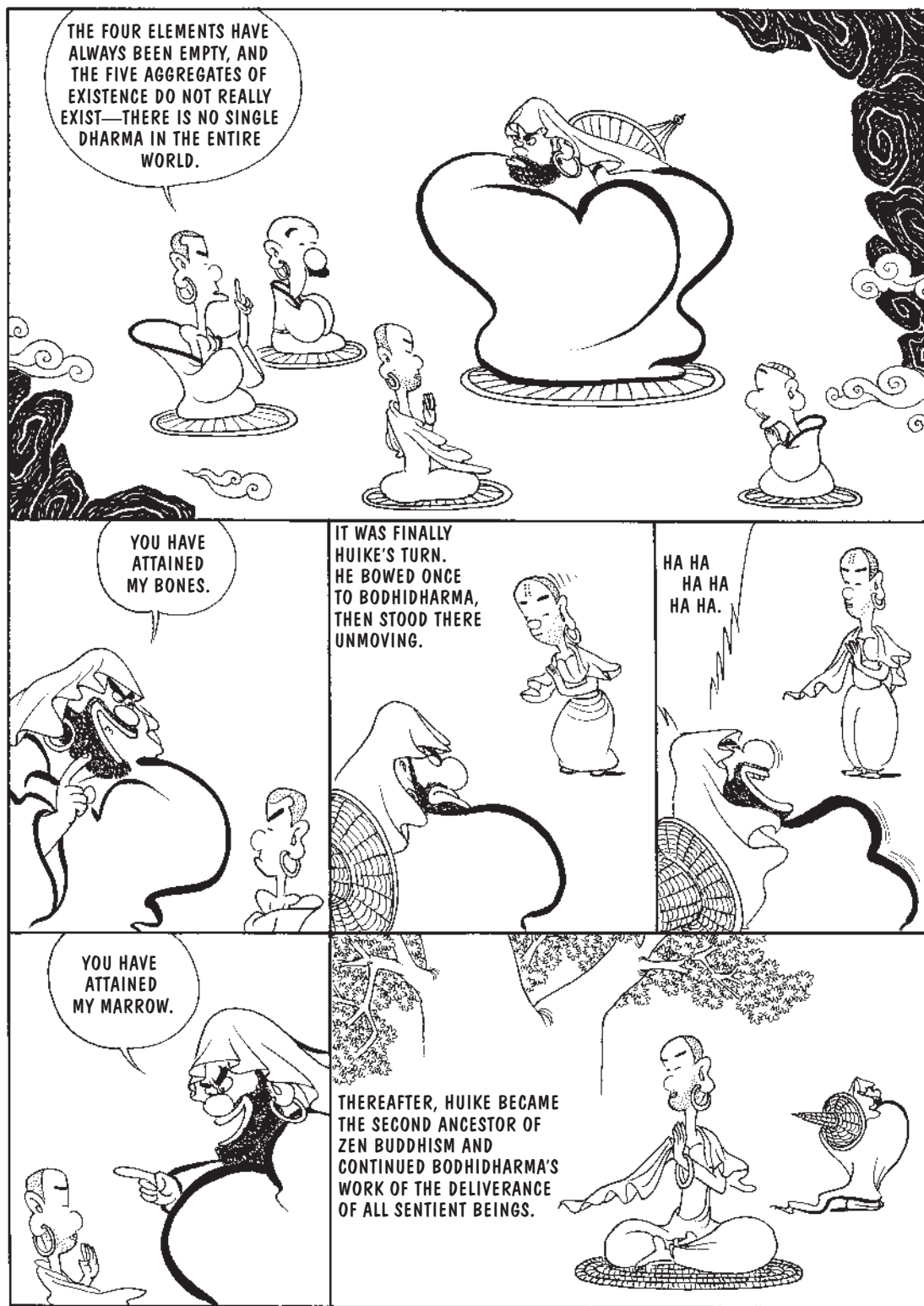




置于師前。師知是法器。乃曰。諸佛最初求道為法忘形。汝今斷臂吾前。求亦可在。師遂因與易名曰慧可。光曰。諸佛法印可得聞乎。師曰諸佛法印匪從人得。光曰。我心未寧。乞師與安。師曰。將心來與汝安。曰覓心了不可得。師曰。我與汝安心竟。

迄九年已欲西返天竺。乃命門人曰。時將至矣。汝等蓋各言所得乎。時門人道副對曰。如我所見。不執文字不離文字而為道用。師曰。汝得吾皮。尼總持曰。我今所解如慶喜見阿閼佛國。一見更不再見。師曰。汝得吾肉。

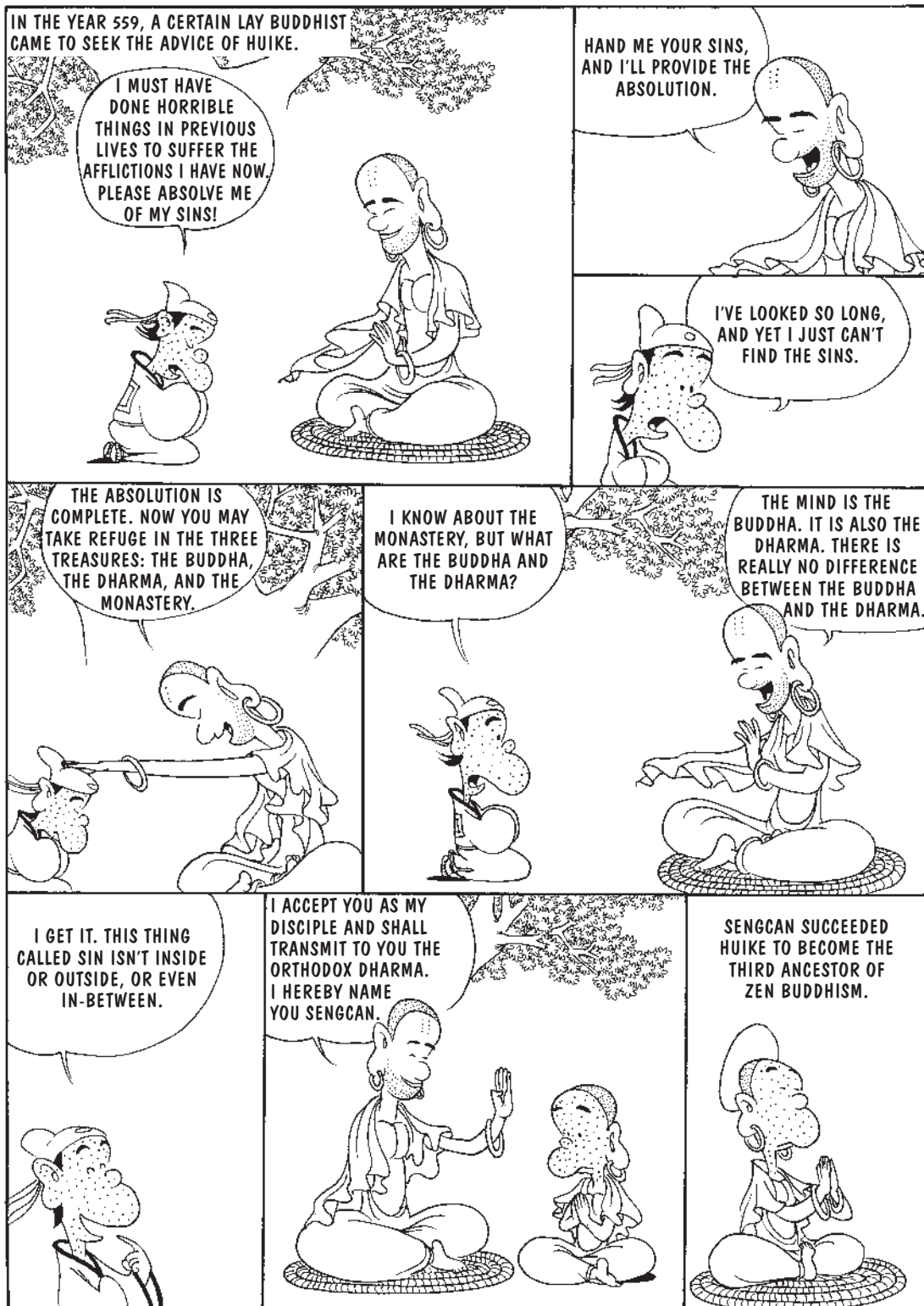


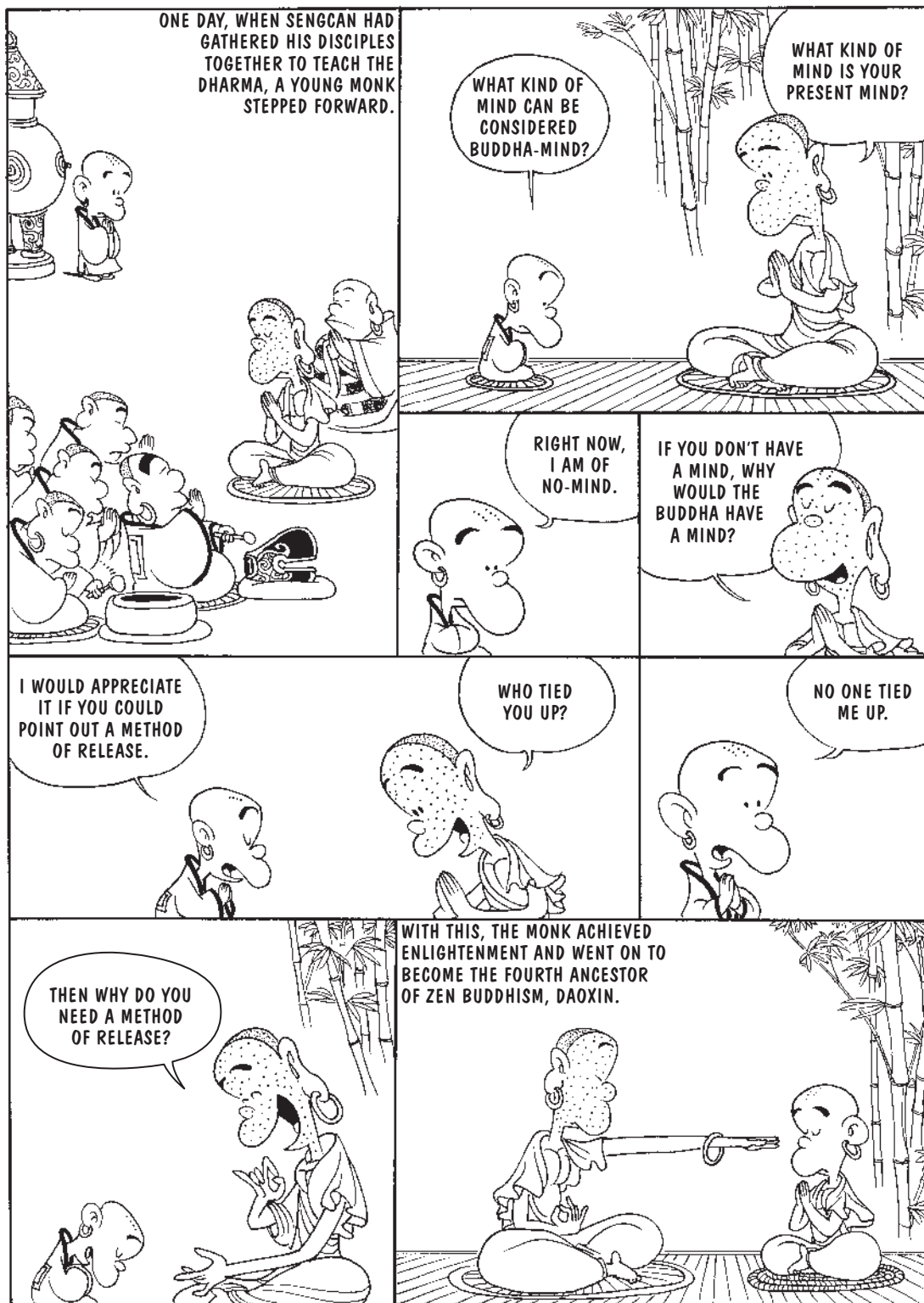


道育曰。四大本空五陰非有。而我見處無一法可得。師曰。汝得吾骨。最後慧可禮拜後依位而立。師曰。汝得吾髓。乃顧慧可而告之曰。昔如來以正法眼付迦葉大士。展轉囑累而至於我。我今付汝。汝當護持。并授汝袈裟以為法信。各有所表宜可知矣。



至北齊天平二年有一居士年踰四十不言名氏。聿來設禮而問師曰弟子身纏風恙。請和尚懺罪。師曰。將罪來與汝懺。居士良久云。覓罪不可得。師曰。我與汝懺罪竟。宜依佛法僧住。曰今見和尚已知是僧。未審何名佛法。師曰。是心是佛。是心是法。法佛無二。僧寶亦然。曰今日始知罪性不在內不在外不在中間。如其心然佛法無二也。大師深器之。即為剃髮。云是吾寶也。宜名僧璨。其年三月十八日於光福寺受具。自茲疾漸愈。執侍經二載。大師乃告曰。菩提達磨遠自竺乾以正法眼藏密付於吾。





《景德傳燈錄》、《祖堂集》

大集群品，普雨正法，會中有一沙彌，年始十四，名道信，來禮師而問師曰：「如何是佛心？」師答曰：「汝今是什麼心？」對曰：「我今無心。」師曰：「汝既無心，佛豈有心耶？」又問：「唯願和尚教某甲解脫法門。」師云：「誰人縛汝？」對曰：「無人縛。」師云：「既無人縛汝，即是解脫，何須更求解脫？」道信言下大悟，在師左右八九年間。後於吉州具戒，卻歸省觀於師

FOURTH  
ANCESTOR  
DAOXIN



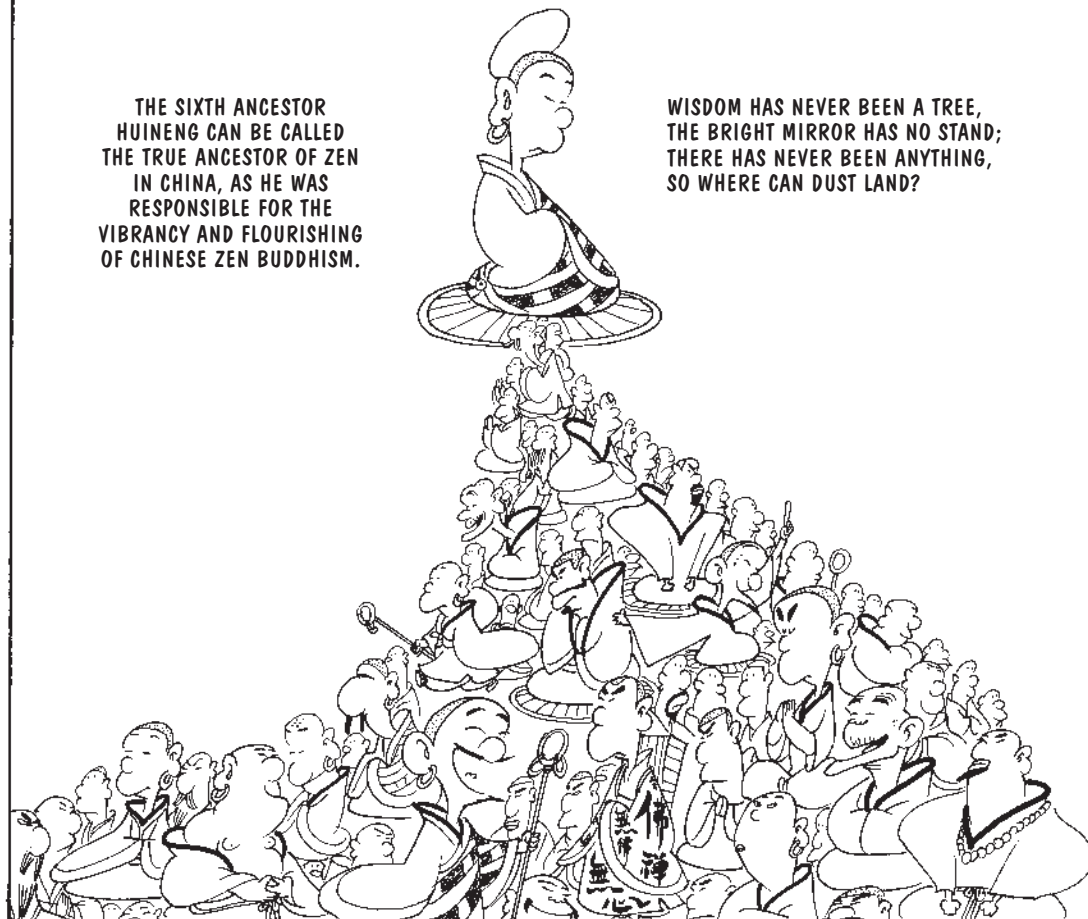
FIFTH  
ANCESTOR  
HONGREN



THE FOURTH ANCESTOR DAOXIN  
WAS SUCCEEDED BY HONGREN,  
THE FIFTH ANCESTOR, WHO THEN  
PASSED ON THE ROBE AND  
ALMSBOWL TO HUINENG, THE  
SIXTH ANCESTOR.

THE SIXTH ANCESTOR  
HUINENG CAN BE CALLED  
THE TRUE ANCESTOR OF ZEN  
IN CHINA, AS HE WAS  
RESPONSIBLE FOR THE  
VIBRANCY AND FLOURISHING  
OF CHINESE ZEN BUDDHISM.

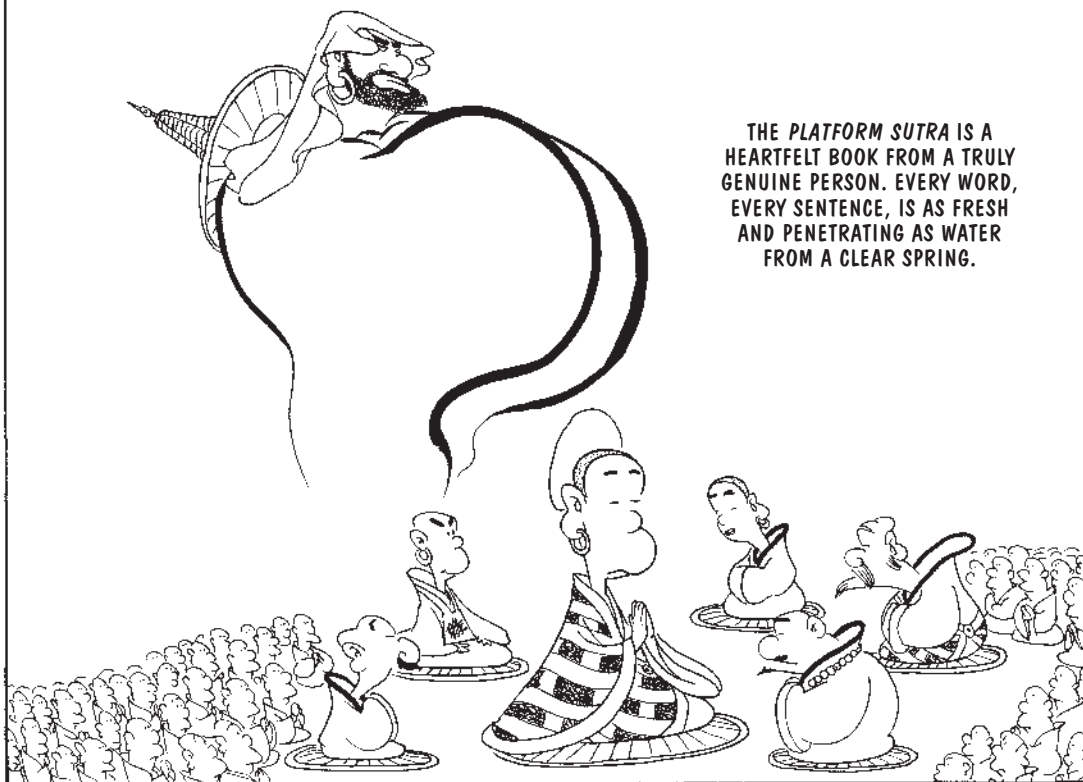
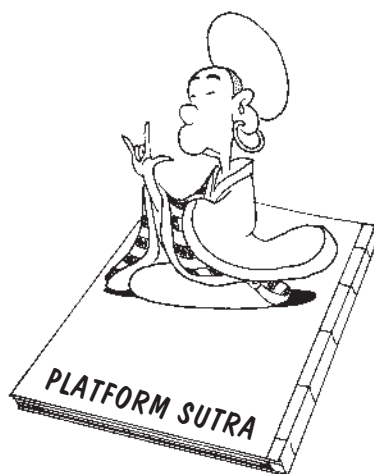
WISDOM HAS NEVER BEEN A TREE,  
THE BRIGHT MIRROR HAS NO STAND;  
THERE HAS NEVER BEEN ANYTHING,  
SO WHERE CAN DUST LAND?



TRUE GENIUSES ARE NOT OF THIS WORLD. THE SIXTH ANCESTOR HUINENG WAS THIS KIND OF GENIUS. HE, LAOZI, ZHUANGZI, CONFUCIUS, AND MENCIOUS WERE GREAT MEN OF THE SAME STRAIN.



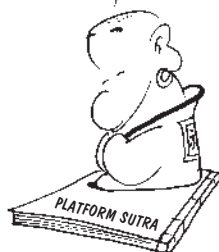
HIS THINKING, HIS WORDS, AND HIS ACTIONS WERE COMPILED BY DISCIPLES INTO A SHORT BOOK CALLED THE *PLATFORM SUTRA OF THE SIXTH ANCESTOR*, THE ONLY CHINESE BUDDHIST WORK TO ATTAIN THE STATUS OF A SACRED SCRIPTURE IN CHINA.



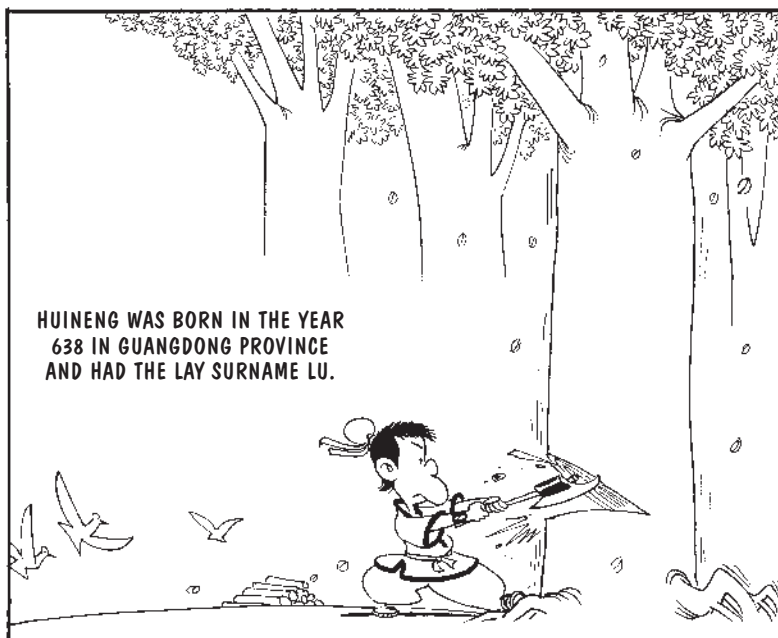
THE *PLATFORM SUTRA* IS A HEARTFELT BOOK FROM A TRULY GENUINE PERSON. EVERY WORD, EVERY SENTENCE, IS AS FRESH AND PENETRATING AS WATER FROM A CLEAR SPRING.

「此身不幸，父又早亡。老母孤遺，移來南海，艱辛貧乏，於市賣柴。時，有一客買柴，使令送至客店；客收去，惠能得錢，

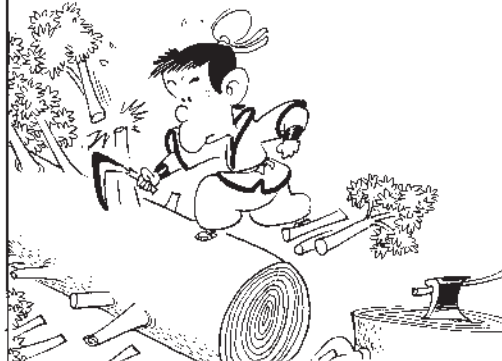
# HUINENG, SIXTH ANCESTOR



HUINENG WAS BORN IN THE YEAR  
638 IN GUANGDONG PROVINCE  
AND HAD THE LAY SURNAME LU.

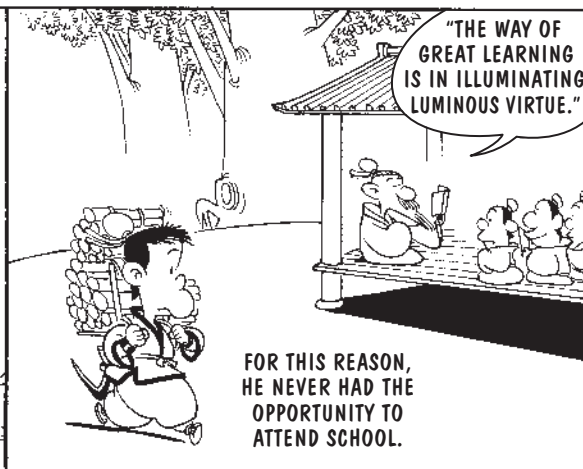


HIS FATHER DIED WHILE HUINENG WAS STILL YOUNG,  
LEAVING THE FAMILY IN POVERTY. COMING FROM AN  
HONEST AND HARD-WORKING HOME, HUINENG  
SUPPORTED HIMSELF BY PEDDLING FIREWOOD.



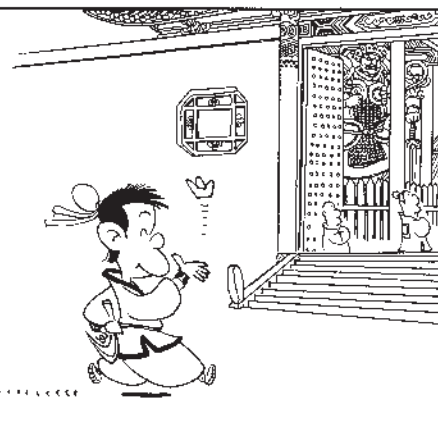
"THE WAY OF  
GREAT LEARNING  
IS IN ILLUMINATING  
LUMINOUS VIRTUE."

FOR THIS REASON,  
HE NEVER HAD THE  
OPPORTUNITY TO  
ATTEND SCHOOL.



HERE'S  
YOUR  
FIREWOOD.

JUST PUT IT  
RIGHT THERE.  
HERE'S THE  
MONEY.





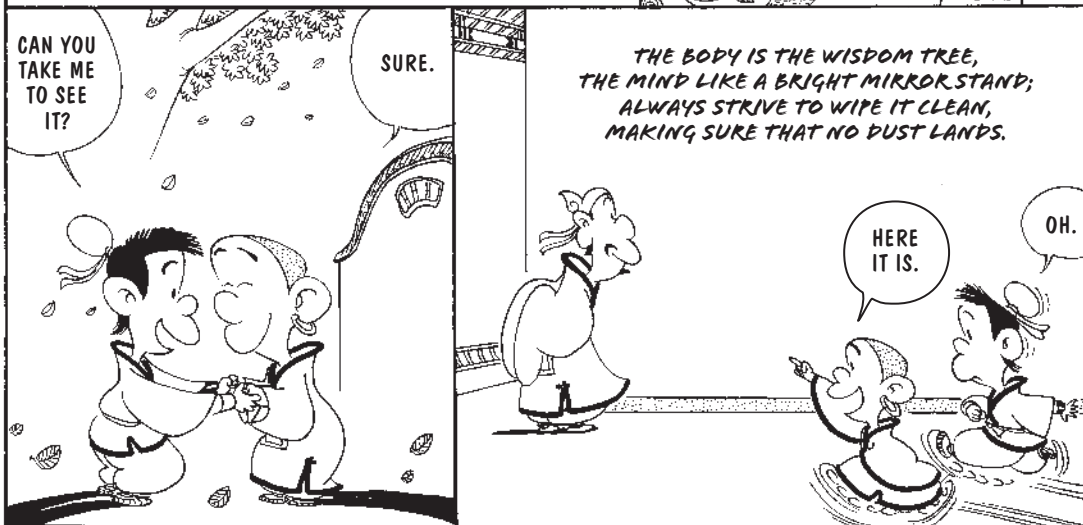
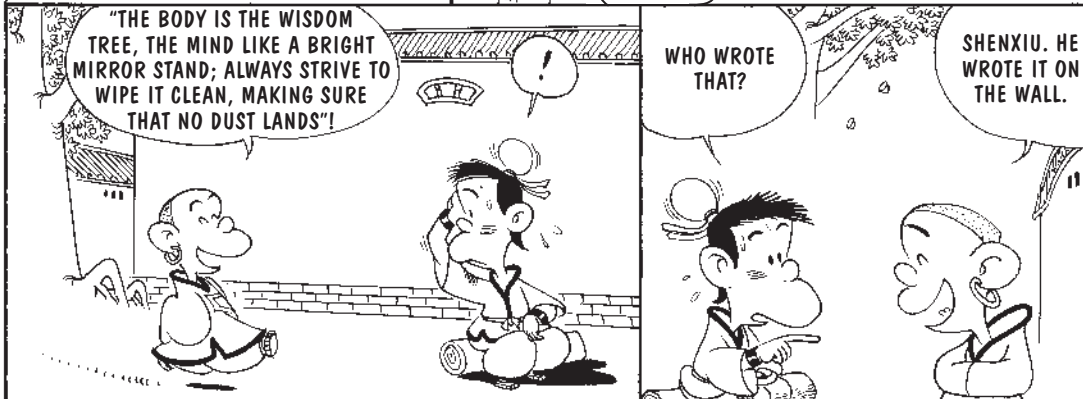
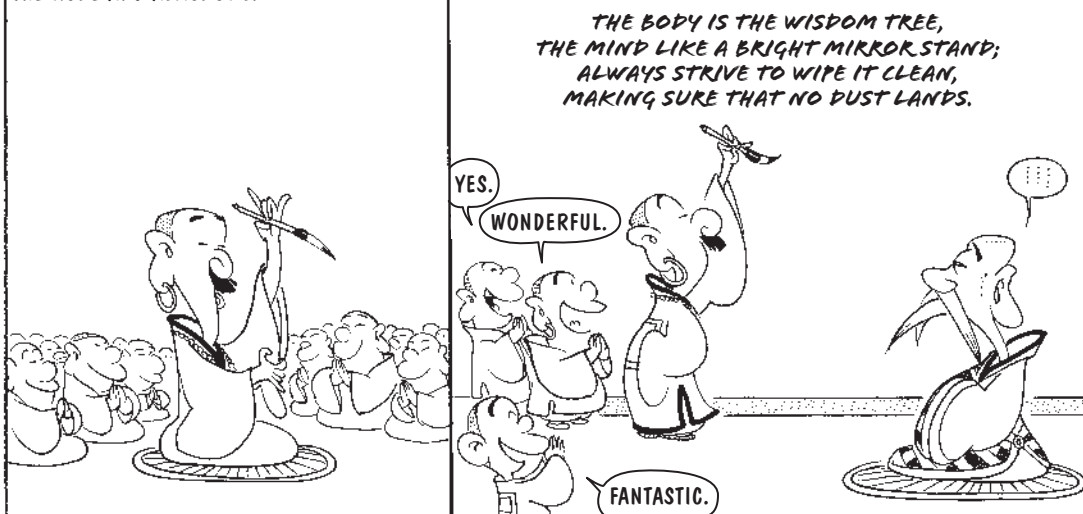


「却出門外，見一客誦經。惠能一聞經語，心即開悟，遂問：『客誦何經？』客曰：『《金剛經》。』復問：『從何所來，持此經典？』客云：『我從蘄州黃梅縣東禪寺來。其寺是五祖忍大師在彼主化，門人一千有餘；我到彼中禮拜，聽受此經。大師常勸僧俗，但持《金剛經》，即自見性，直了成佛。』惠能聞說，宿昔有緣，乃蒙一客，取銀十兩與惠能，令充老母衣糧，教便往黃梅參禮五祖。」「惠能安置母畢，即便辭違。不經三十餘日，便至黃梅，禮拜五祖。祖問曰：『汝何方人？欲求何物？』」

「惠能對曰：『弟子是嶺南新州百姓，遠來禮師，惟求作佛，不求餘物。』」祖言：『汝是嶺南人，又是獵獠，若為堪作佛？』惠能曰：『人雖有南北，佛性本無南北；獵獠身與和尚不同，佛性有何差別？』……祖云：『這獠獠根性大利！汝更勿言，著槽廠去。』……「祖一日喚諸門人總來：『吾向汝說，世人生死事大，汝等終日只求福田，不求出離生死苦海；自性若迷，福何可救？汝等各去，自看智慧，取自本心般若之性，各作一偈，來呈吾看。若悟大意，付汝衣法，為第六代祖。』」



AMONG HONGREN'S DISCIPLES, ONE SHENXIU WAS RECOGNIZED BY ALL TO BE THE ONE MOST LIKELY TO RECEIVE THE ROBE AND ALMSBOWL.

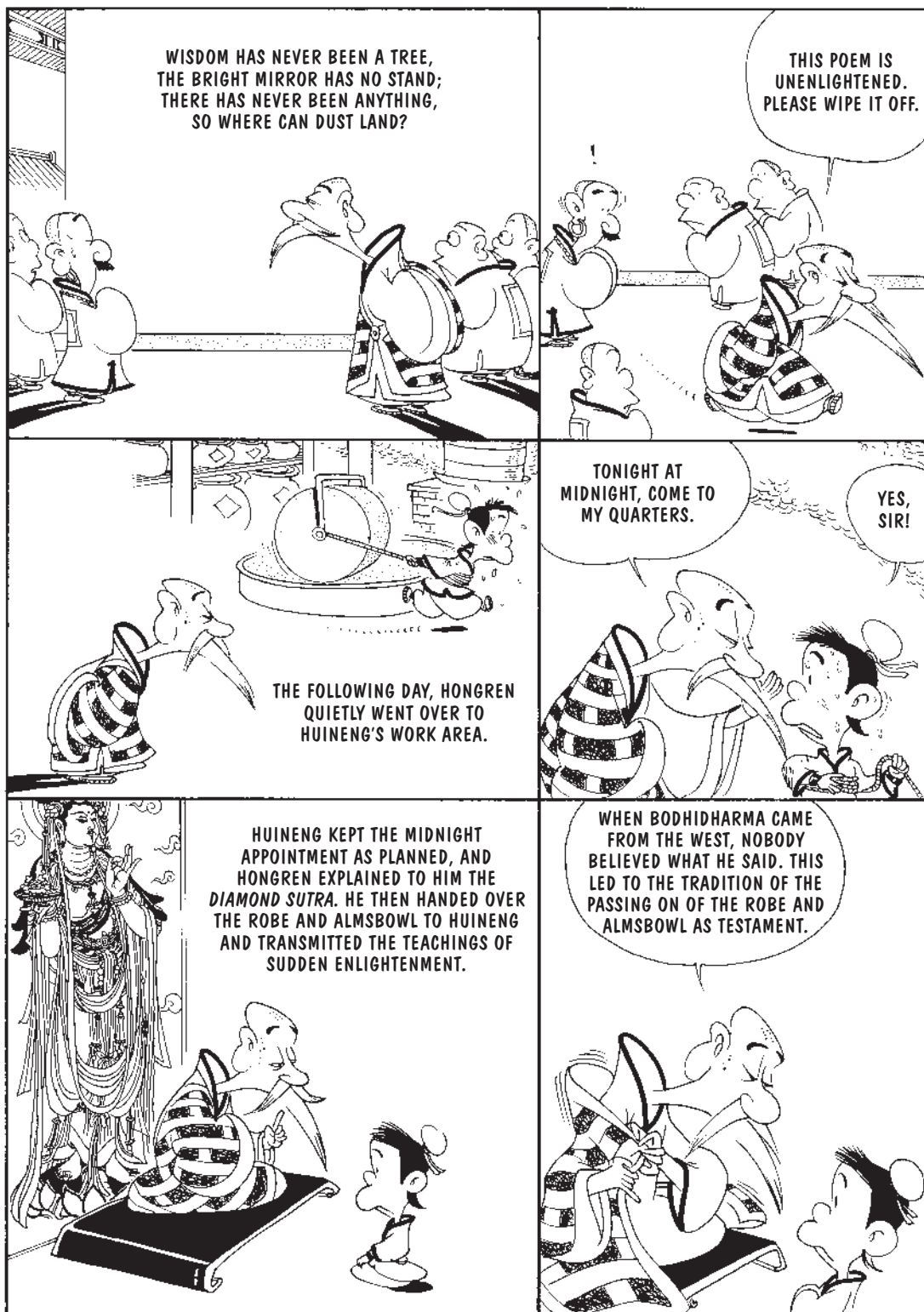


「眾得處分，退而遞相謂曰：『我等眾人，不須澄心用意作偈，將呈和尚，有何所益？神秀上座，現為教授師，必是他得。我輩謾作偈頌，枉用心力。』……神秀作偈成已，……是夜三更，不使人知，自執燈，書偈於南廊壁間，呈心所見。偈曰：『身是菩提樹，心如明鏡臺，時時勤拂拭，勿使惹塵埃。』……門人誦偈，皆歎善哉。復兩日，有一童子於碓坊過，唱誦其偈，惠能一聞，便知此偈未見本性，雖未蒙教授，早識大意。遂問童子曰：『誦者何偈？』童子曰：『……神秀上座，於南廊壁上……。』童子引至偈前禮拜，惠能曰：『惠能不識字，請上人為讀。』」



「時，有江州別駕，姓張名日用，便高聲讀。惠能聞已，遂言：『亦有一偈，望別駕為書。』別駕言：『汝亦作偈？其事希有。』惠能向別駕言：『……下下人有上上智，上上人有沒意智。若輕人，即有無量無邊罪。』別駕言：『汝但誦偈，吾為汝書。汝若得法，先須度吾。勿忘此言。』惠能偈曰：『菩提本無樹，明鏡亦非臺；本來無一物，何處惹塵埃？』書此偈已，徒眾總驚，無不嗟訝，各相謂言：『奇哉！不得以貌取人，何得多時，使他肉身菩薩。』」

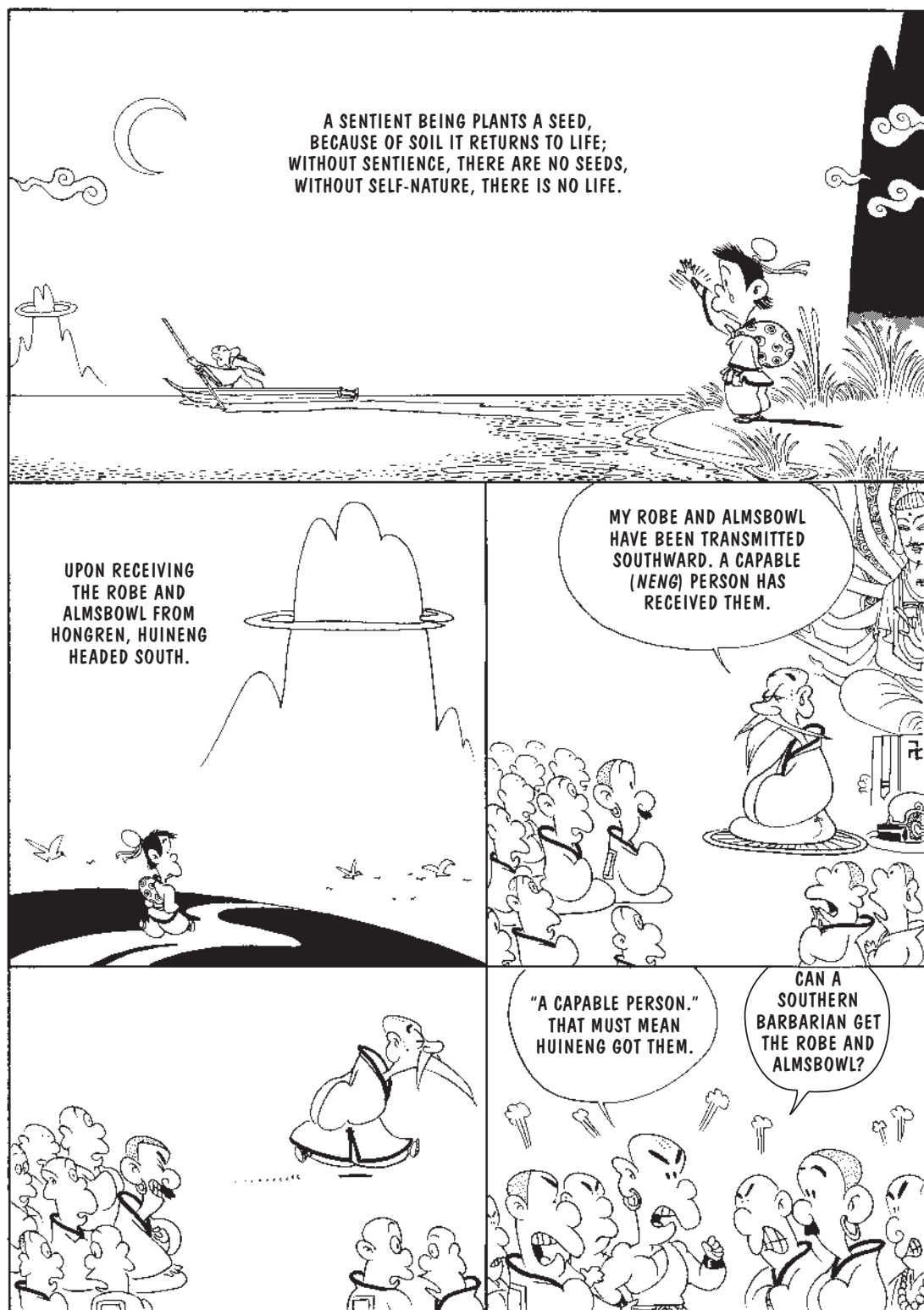




「祖見眾人驚怪，恐人損害，遂將鞋擦了偈，曰：『亦未見性。』眾以為然。次日，祖潛至碓坊，見能腰石舂米……。祖以杖擊碓三下而去。惠能即會祖意，三鼓入室；祖以袈裟遮圍，不令人見，為說《金剛經》……。祖知悟本性，謂惠能曰：『昔達磨大師，初來此土，人未之信，故傳此衣，以為信體，代代相承；』三更受法，人盡不知，便傳頓教及衣鉢，

「云：『汝為第六代祖，善自護念，廣度有情，流布將來，無令斷絕……法則以心傳心，皆令自悟自解……衣為爭端，止汝勿傳。若傳此衣，命如懸絲。汝須速去，恐人害汝。』……祖令上船……云：『合是吾渡汝。』惠能云：『迷時師度，悟了自度；度名雖一，用處不同。惠能生在邊方，語音不正，蒙師傳法，今已得悟，只合自性自度。』祖云：『如是，如是！以後佛法，由汝大行。汝去三年，吾方逝世。汝今好去，努力向南。不宜速說，佛法難起。』」



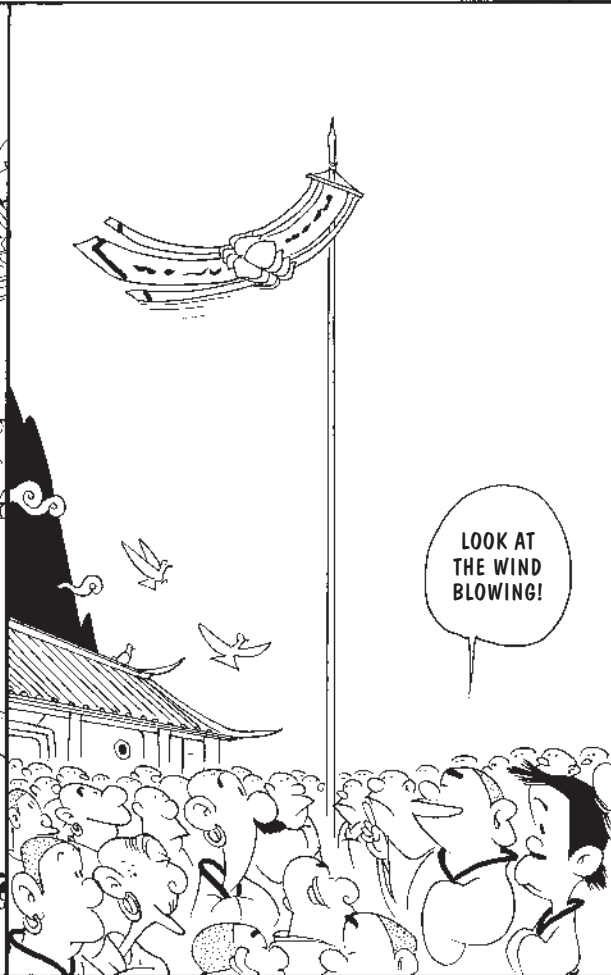
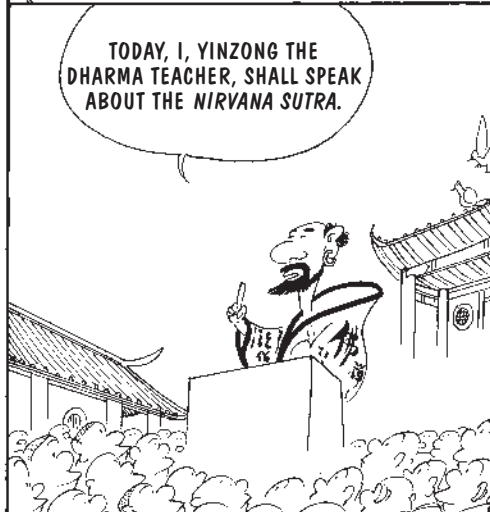
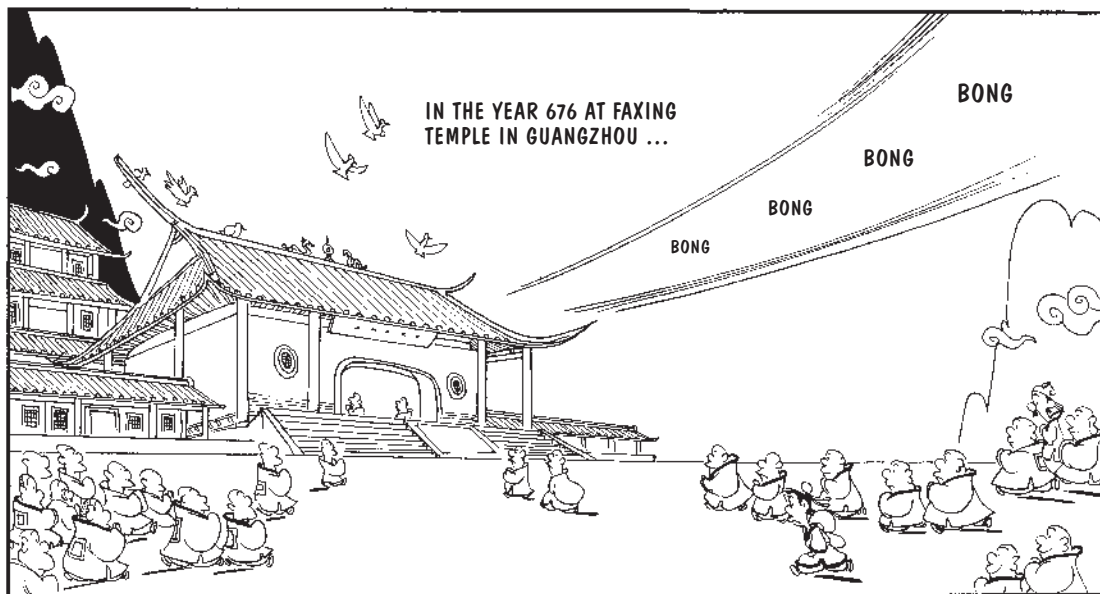


「『有情來下種，因地果還生，無情既無種，無性亦無生。』……惠能辭違祖已，發足南行……問：『誰人傳授？』  
曰：『能者得之。』眾乃知焉。」

「逐後數百人來，欲奪衣鉢。……惠能後至曹溪，又被惡人尋逐。乃於四會，避難獵人隊中，凡經一十五載，時與獵人隨宜說法。」



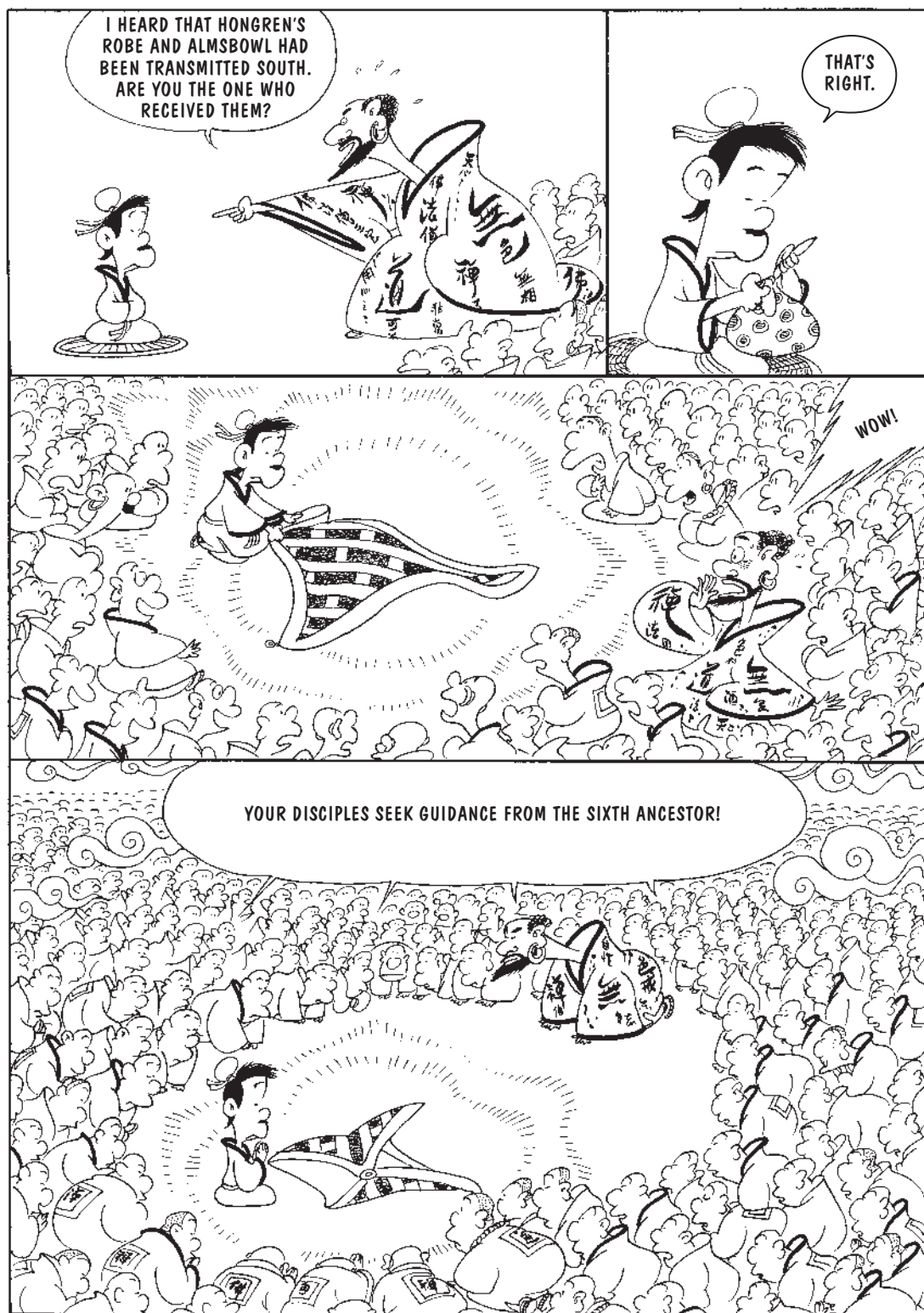




「……遂出至廣州法性寺，值印宗法師講《涅槃經》。時有風吹旛動，一僧曰：『風動。』」

「一僧曰：『旛動。』議論不已。惠能進曰：『不是風動，不是旛動，仁者心動。』一眾駭然。印宗延至上席，徵詰與義。見惠能言簡理當，不由文字，宗云：『行者定非常人……』惠能曰：『……明佛性，是佛法不二之法。如高貴德王菩薩白佛言：「……善根有二：一者常，二者無常，佛性非常非無常……非善非不善。」』印宗聞說，歡喜合掌，言：『某甲講經，猶如瓦礫；仁者論義，猶如真金。』」





「宗云：『……久聞黃梅衣法南來，莫是行者否？』惠能曰：『不敢。』宗於是作禮，告請傳來衣鉢出示大眾。」

宗復問曰：『黃梅付囑，如何指授？』

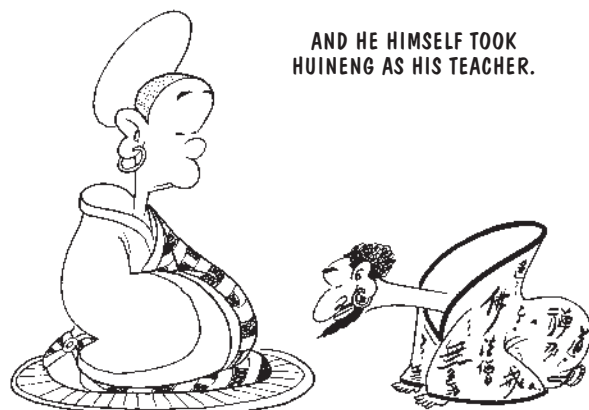


「於是為惠能剃髮，願事為師。惠能遂於菩提樹下，開東山法門。」  
《六祖大師法寶壇經》

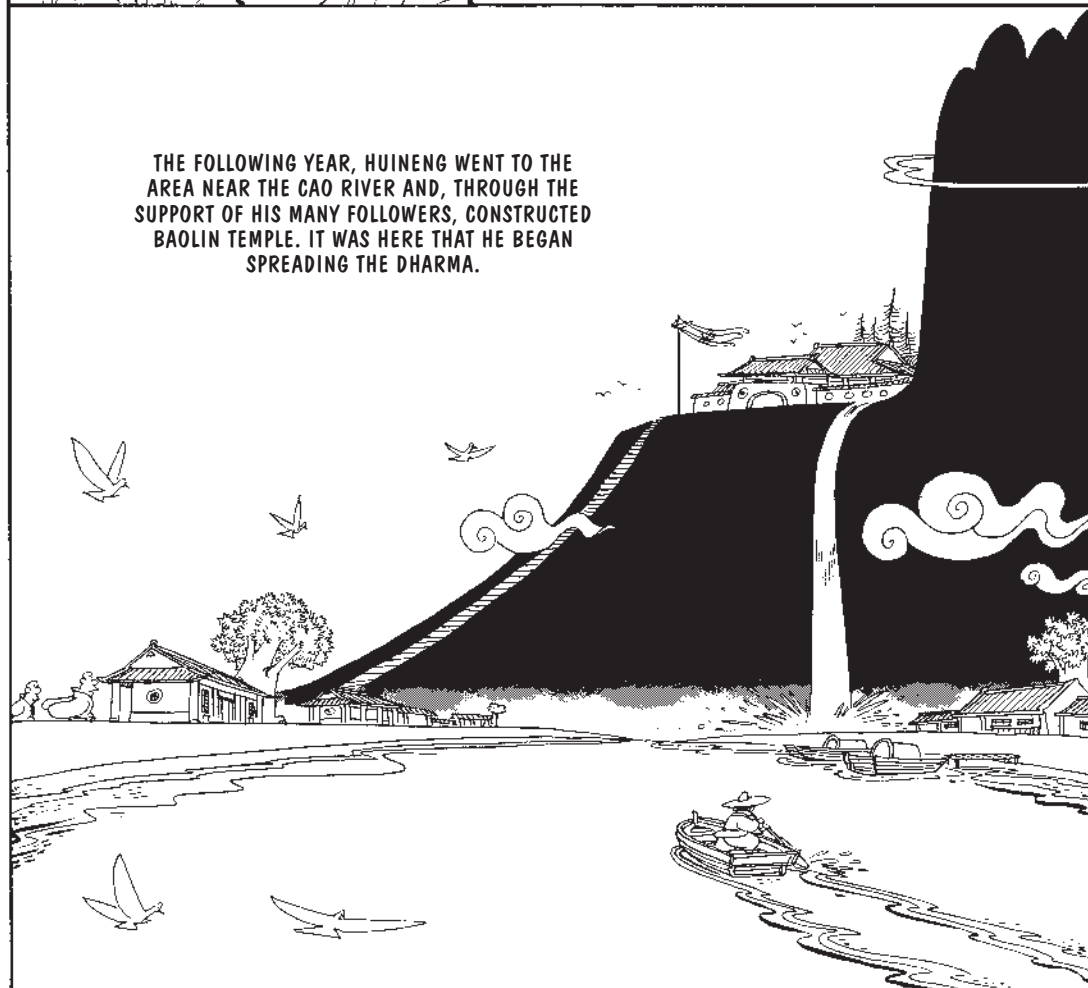
YINZONG THEN SHAVED HUINENG'S HEAD  
AND FORMALLY ORDAINED HIM.



AND HE HIMSELF TOOK  
HUINENG AS HIS TEACHER.

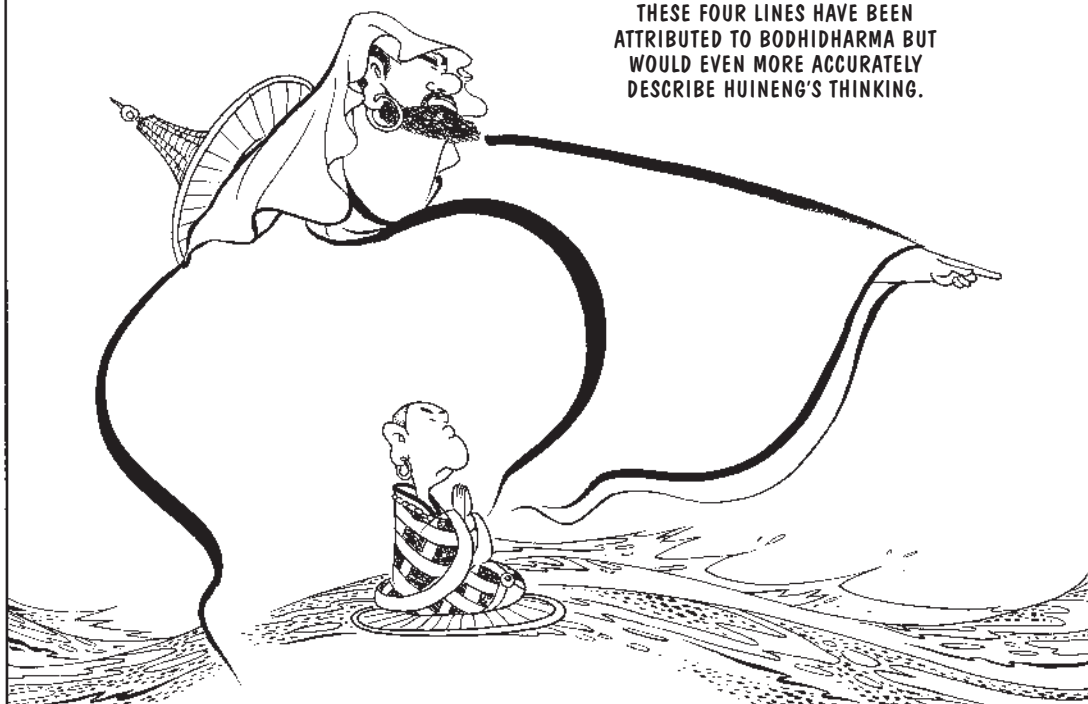


THE FOLLOWING YEAR, HUINENG WENT TO THE  
AREA NEAR THE CAO RIVER AND, THROUGH THE  
SUPPORT OF HIS MANY FOLLOWERS, CONSTRUCTED  
BAOLIN TEMPLE. IT WAS HERE THAT HE BEGAN  
SPREADING THE DHARMA.

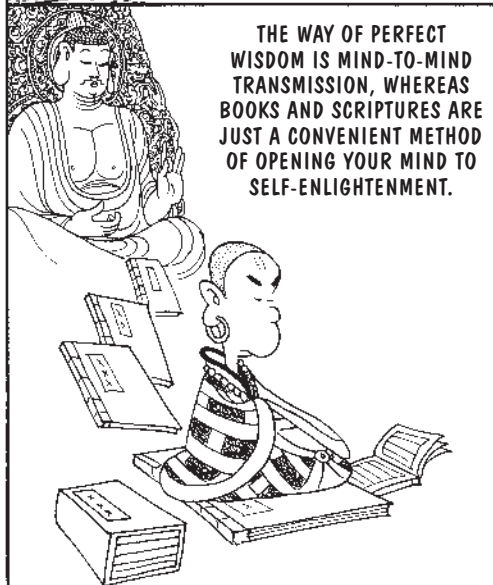


NOT RELIANT ON THE WRITTEN WORD,  
A SPECIAL TRANSMISSION SEPARATE FROM THE SCRIPTURES;  
DIRECT POINTING AT YOUR MIND;  
SEEING YOUR NATURE, BECOMING A BUDDHA.

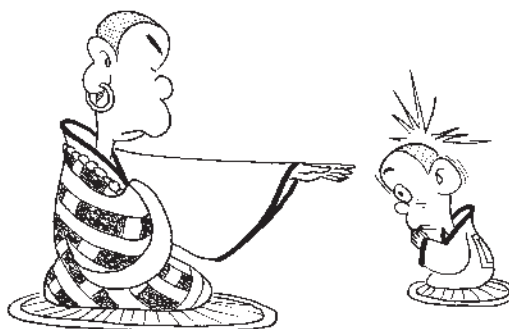
THESE FOUR LINES HAVE BEEN  
ATTRIBUTED TO BODDHIDHARMA BUT  
WOULD EVEN MORE ACCURATELY  
DESCRIBE HUINENG'S THINKING.



THE WAY OF PERFECT  
WISDOM IS MIND-TO-MIND  
TRANSMISSION, WHEREAS  
BOOKS AND SCRIPTURES ARE  
JUST A CONVENIENT METHOD  
OF OPENING YOUR MIND TO  
SELF-ENLIGHTENMENT.

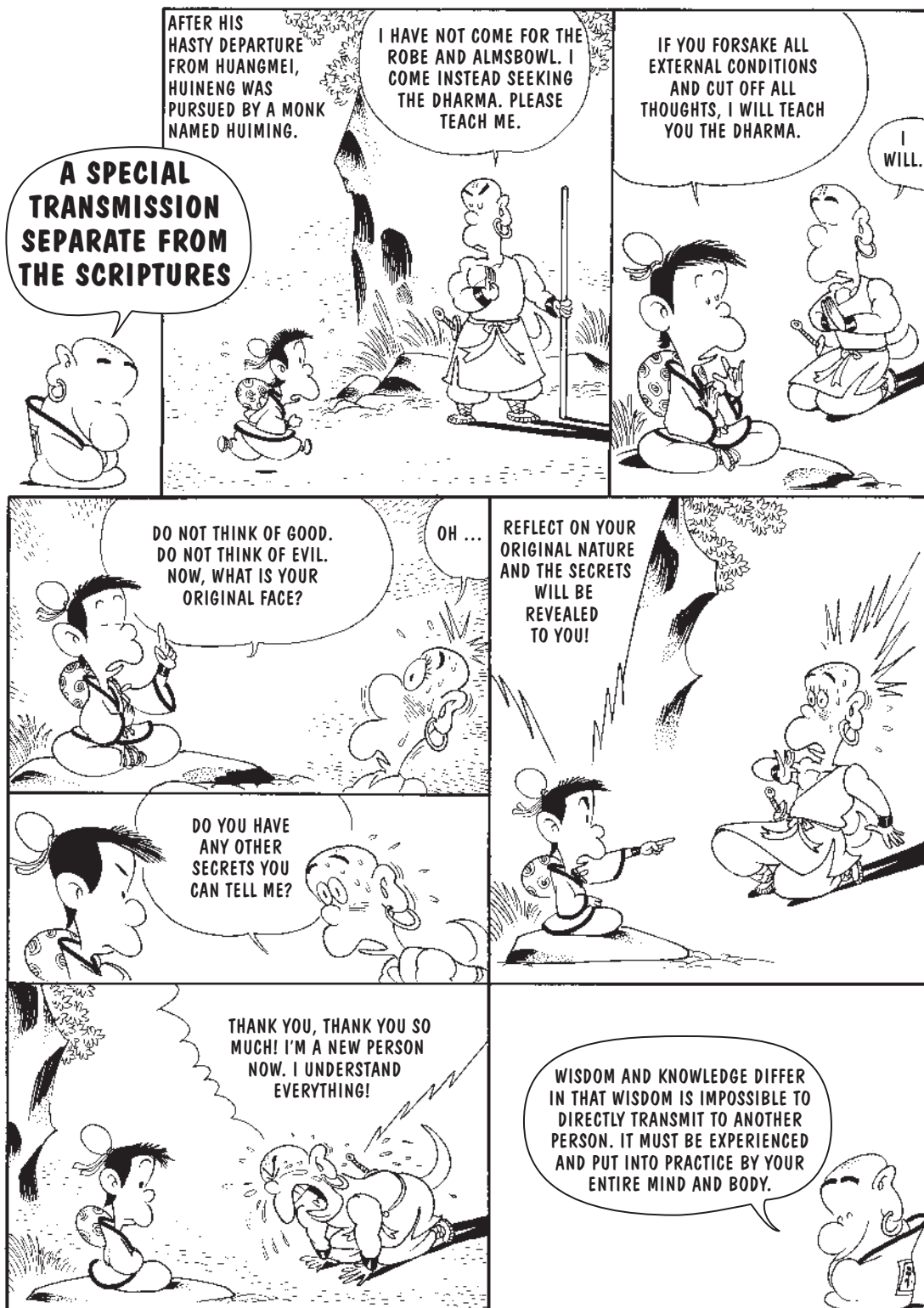


EVEN THE WISEST OF ALL TEACHERS CANNOT  
STUFF THEIR OWN ENLIGHTENMENT INTO  
ANOTHER PERSON'S MIND. THEY CAN ONLY  
ACT LIKE A MIDWIFE AND WAIT FOR THE  
RIGHT TIME TO LEND A HELPING HAND.



達磨西來不立文字教外別傳直指人心見性成佛。  
《歸元直指集》

「一僧……名惠明……為眾人先，趁及惠能……惠明至，提掇不動，乃喚云：『行者！行者！我為法來，不為衣來。』惠能遂出，坐盤石上。惠明作禮云：『望行者為我說法。』惠能云：『汝既為法而來，可屏息諸緣，勿生一念。吾為汝說。』明良久。惠能云：『不思議，不思議，正與麼時，那箇是明上座本來面目？』惠明言下大悟。復問云：『上來密語密意外，還更有密意否？』惠能云：『……汝若返照，密在汝邊。』明曰：『惠明雖在黃梅，實未省自己面目。今蒙指示，如人飲水，冷暖自知。今行者即惠明師也。』」





《六祖大師法寶壇經》

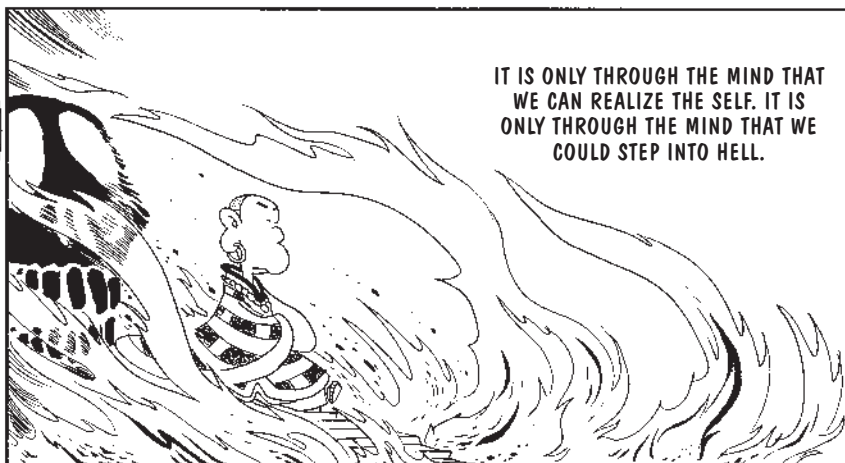
師言：「此三十六對法，若解用即道，貫一切經法，出入即離兩邊。自性動用，共人言語，外於相離相，內於空離空。若全著相，即長邪見；若全執空，即長無明。執空之人有謗經，直言不用文字。既云不用文字，人亦不合語言。只此語言，便是文字之相。又云：『直道不立文字。』即此不立兩字，亦是文字。」

祖說《金剛經》。至『應無所住而生其心』，惠能言下大悟，一切萬法，不離自性。遂啟祖言：『何期自性，本自清淨；何期自性，本不生滅；何期自性，本自具足；何期自性，本無動搖；何期自性，能生萬法。』祖知悟本性，謂惠能曰：『不識本心，學法無益；若識自本心，見自本性，即名丈夫、天人師、佛。』

**DIRECT  
POINTING  
AT ONE'S  
MIND**



IT IS ONLY THROUGH THE MIND THAT  
WE CAN REALIZE THE SELF. IT IS  
ONLY THROUGH THE MIND THAT WE  
COULD STEP INTO HELL.



WITHOUT THE MIND, THERE  
IS NEITHER GOOD NOR EVIL,  
FORSAKING NOR CLINGING,  
CONFUSION NOR ENLIGHTENMENT,  
PERFECT WISDOM NOR DISTRESS.



MIND IS NOT A STATIC ENTITY, BUT A  
PROCESS IN MOTION, LIKE WATER.  
SOMETIMES IT IS CLEAR, OTHER TIMES  
TURBID; SOMETIMES IT IS STILL,  
OTHER TIMES IT RUSHES ALONG.



THE MIND'S POWER OF  
ENLIGHTENMENT IS ALWAYS  
FLOWING AND NEVER STOPS  
IN ONE PLACE.



"ABIDING IN NOTHING, LET THE MIND  
COME THROUGH." DO NOT BE SULLIED  
BY MATERIAL THINGS OR LET MATERIAL  
THINGS ENSLAVE YOU OR ORDER YOU  
AROUND. IN THIS WAY, THE  
MIND WILL BE FREED.



THE DAO CAN MAKE  
US CAREFREE, BUT A  
MIND THAT INSISTS  
ON CLINGING TO  
THINGS TURNS THE  
OUTSIDE WORLD  
INTO ONE'S OWN  
SHACKLES.





**SEEING  
ONE'S  
NATURE,  
BECOMING  
A BUDDHA**



**MOST PEOPLE THINK THAT LIGHT  
AND DARKNESS ARE DIFFERENT, BUT  
A WISE PERSON UNDERSTANDS THAT  
THE ORIGINAL NATURES OF LIGHT  
AND DARKNESS ARE THE SAME.**



**OUR SELF-NATURES WERE  
ORIGINALLY PURE. GOODNESS AND  
BADNESS AROSE FROM OUR MINDS.**



**IF THE MIND THINKS OF  
BAD THINGS, THEN ONE  
DESCENDS INTO HELL.**



**IF THE MIND  
THINKS OF GOOD  
THINGS, THEN  
ONE ASCENDS  
TO HEAVEN.**



**A WICKED MIND BECOMES A VILE  
SERPENT. A MERCIFUL MIND  
BECOMES A BOBHISATTVA.**



**A MIND STUCK IN CONFUSION  
CONSTANTLY GIVES RISE TO BAD  
THINGS AND WILL THEREFORE  
NEVER BE ENLIGHTENED. ONE  
THOUGHT TOWARDS GOODNESS  
GIVES RISE TO WISDOM, THUS  
ALLOWING ONE TO REALIZE  
BUDDHAHOOD.**



**LIGHT AND DARKNESS,  
BEING AND NOTHING,  
GOOD AND BAD, LIFE AND  
DEATH—ARE ALL  
RELATIVE. "SELF-NATURE"  
TRANSCENDS RELATIVITY  
YET INCLUDES IT. IF YOU  
CAN COMPREHEND THIS,  
YOU WILL BE ABLE TO  
TRANSFORM YOUR OWN  
NATURE INTO A BUDDHA.**



善知識！自性能含萬法是大，萬法在諸人性中。若見一切人、惡之與善，盡皆不取不捨亦不染著，心如虛空，名之為大，故曰摩訶。善知識！迷人口說，智者心行。又有迷人，空心靜坐，百無所思，自稱為大。此一輩人，不可與語，為邪見故。善知識！心量廣大，遍周法界，用即了了分明，應用便知一切。一切即一，一即一切。去來自由，心體無滯，即是般若。

《南宗頓教最上大乘摩訶般若波羅蜜經六祖惠能大師於韶州大梵寺施法壇經》

善知識！我此法門，從上以來，先立無念為宗，無相為體，無住為本。無相者，於相而離相。無念者，於念而無念。無住者，人之本性。於世間善惡好醜，乃至冤之與親，言語觸刺欺爭之時，並將為空，不思酬害，念念之中不思前境。若前念今念後念，念念相續不斷，名為繫縛。於諸法上念念不住，即無縛也。此是以無住為本。

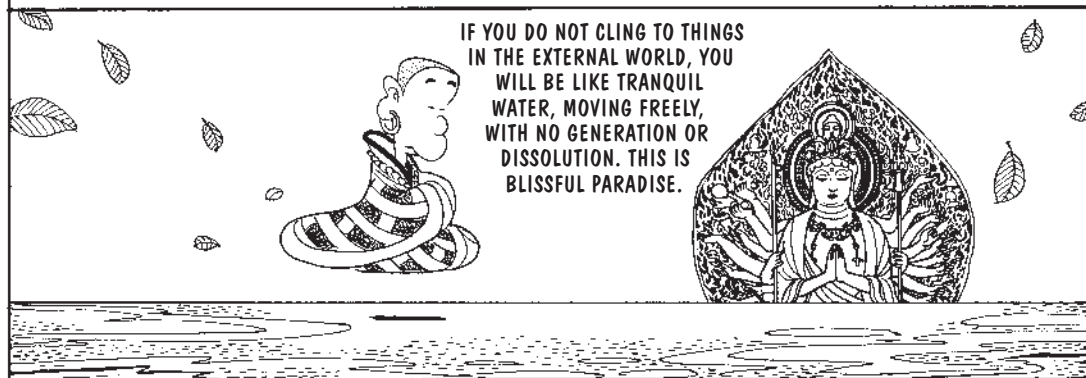
NON-ABIDING



WHETHER ONE HAS LEFT ONE'S FAMILY TO JOIN THE ORDER MAKES NO DIFFERENCE. WHAT MATTERS IS WHETHER YOU CLING TO THINGS IN THE EXTERNAL WORLD.



IF YOU CLING TO THINGS IN THE EXTERNAL WORLD, YOU WILL BE LIKE A WAVE, EXPERIENCING GAIN AND LOSS, AND THEN SUFFERING WILL ARISE.



IF YOU DO NOT CLING TO THINGS IN THE EXTERNAL WORLD, YOU WILL BE LIKE TRANQUIL WATER, MOVING FREELY, WITH NO GENERATION OR DISSOLUTION. THIS IS BLISSFUL PARADISE.



NOT ONLY SHOULD THE MIND LET GO OF BAD THINGS, BUT IT SHOULD ALSO FORSAKE GOODNESS. IF YOU CAN TRANSCEND GOOD AND BAD, ALONG WITH ALL RELATIVE OPPOSITES, YOU WILL BE ABLE TO ACHIEVE A GENUINE MIND THAT DOES NOT STIR.



KEEP FIRM CONTROL OVER THE MIND; DON'T LET IT BE LED ASTRAY BY THE SUPERFICIAL THINGS AROUND YOU. IF THE MIND DOESN'T WAVER, IT WON'T BE LED ASTRAY. WHEN YOU VIEW RELATIVE OPPOSITES, REMEMBER TO RENOUNCE THEM AS SUCH—DON'T LET THE MIND LINGER EVEN FOR A MOMENT.



# POINTING AT THE MOON

ONE DAY, A NUN NAMED WUJINZANG ASKED HUINENG:

I'VE BEEN STUDYING THE NIRVANA SUTRA FOR YEARS AND YEARS, AND THERE ARE STILL SOME PASSAGES THAT I DON'T QUITE UNDERSTAND. COULD I ASK YOU TO EXPLAIN THEM TO ME?

I'M SORRY, BUT I CAN'T READ. IF YOU CAN READ THE PASSAGES OUT FOR ME, I'LL SEE IF I CAN HELP YOU UNDERSTAND THEM.

IF YOU CAN'T EVEN READ THE WORDS, HOW CAN YOU UNDERSTAND THE TRUTH BEHIND THEM?

THE TRUTH AND WORDS ARE UNRELATED. THE TRUTH CAN BE COMPARED TO THE MOON ...

AND WORDS CAN BE COMPARED TO A FINGER.

I CAN USE MY FINGER TO POINT AT THE MOON, BUT MY FINGER IS NOT THE MOON, AND YOU DON'T NEED MY FINGER TO SEE THE MOON, DO YOU?

LANGUAGE IS MERELY A TOOL FOR POINTING OUT THE TRUTH, A MEANS TO HELP US ATTAIN ENLIGHTENMENT. TO MISTAKE WORDS FOR THE TRUTH IS ALMOST AS RIDICULOUS AS MISTAKING A FINGER FOR THE MOON.

有姑為尼，名無盡藏，常誦《大涅槃經》。師暫聽，即知妙義，遂為解說。尼乃執卷問字，師曰：「字即不識，義即請問。」尼曰：「字尚不識，焉能會義？」師曰：「諸佛妙理，非關文字。」

佛告阿難：「汝等尚以緣心聽法，此法亦緣非得法性。如人以手指月示人，彼人因指當應看月；若復觀指以為月體，此人豈唯亡失月輪，亦亡其指。」

《六祖大師法寶壇經》、《大佛頂如來密因修證了義諸菩薩萬行首楞嚴經》



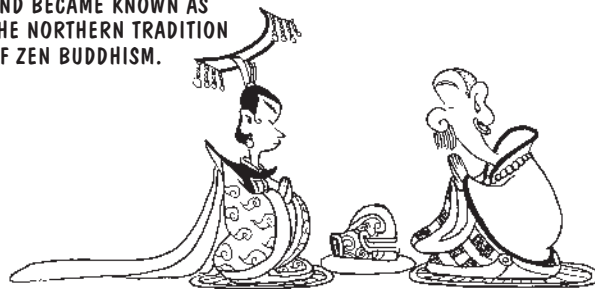
世人盡傳南宗能、北宗秀，未知根本事由，且秀禪師於南都荊州江陵府當陽縣玉泉寺住持修行，惠能大師於韶州城東三十五里漕溪山住持修行。法即一宗，人有南北，因此便立南北。

《南宗頓教最上大乘摩訶般若波羅蜜經六祖惠能大師於韶州大梵寺施法壇經》

**SUDDEN IN THE SOUTH, GRADUAL IN THE NORTH**



WITH THE TANG CAPITAL OF CHANG'AN AS ITS CENTER OF ACTIVITY, THE TEACHINGS OF SHENXIU FLOURISHED AND BECAME KNOWN AS THE NORTHERN TRADITION OF ZEN BUDDHISM.



**GRADUAL ENLIGHTENMENT**



**SUDDEN ENLIGHTENMENT**



IN CONTRAST, HUINENG'S TEACHINGS BECAME KNOWN AS THE SOUTHERN TRADITION. SHENXIU PROMOTED GRADUAL ENLIGHTENMENT, WHILE HUINENG EMPHASIZED SUDDEN ENLIGHTENMENT. THUS AROSE THE NORTHERN VERSUS SOUTHERN SCHISM IN ZEN.

AMONG HUINENG'S DISCIPLES, THERE WERE FIVE WHO STOOD OUT FROM THE REST. THEY WERE:

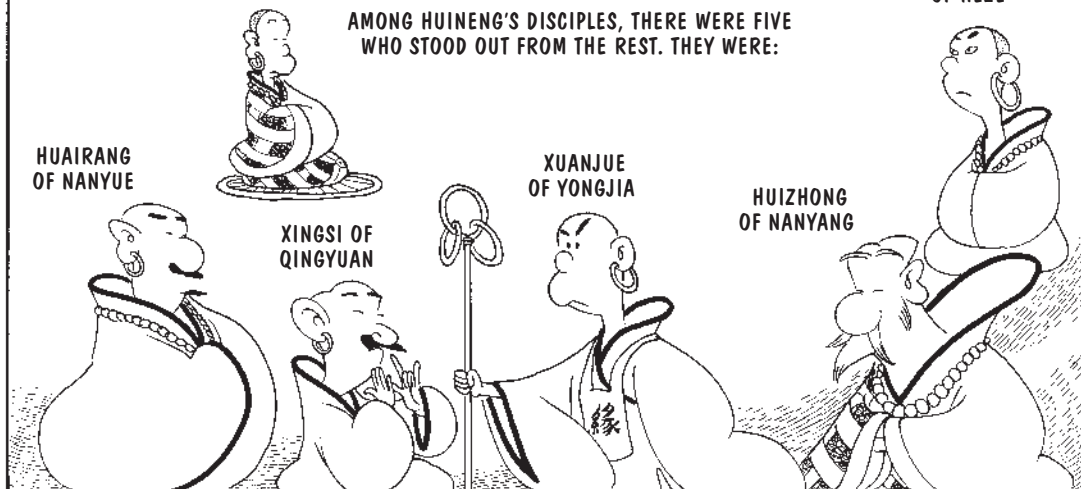
HUAI RANG  
OF NANYUE

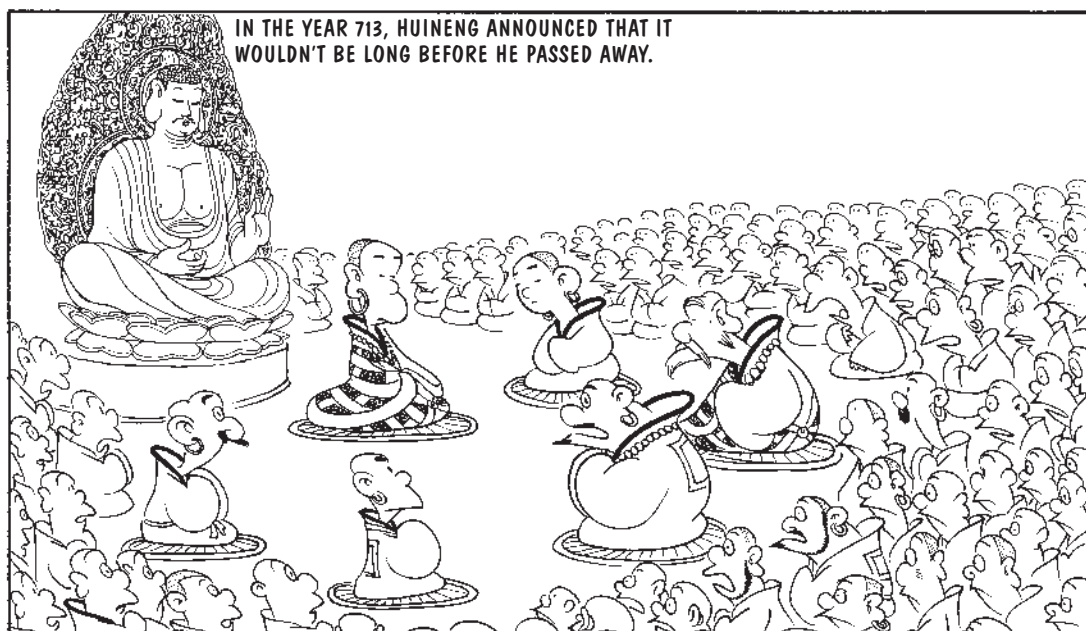
XING SI  
OF QINGYUAN

XUAN JUE  
OF YONGJIA

HUIZHONG  
OF NANYANG

SHENHUI  
OF HEZE



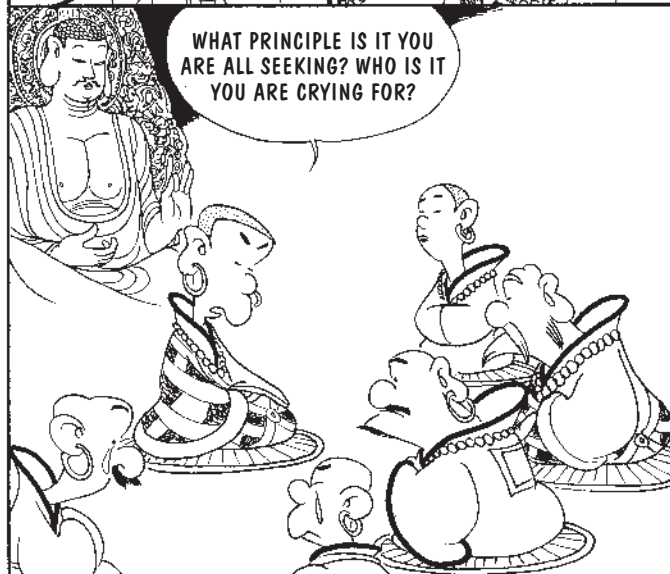


IN THE YEAR 713, HUINENG ANNOUNCED THAT IT WOULDN'T BE LONG BEFORE HE PASSED AWAY.

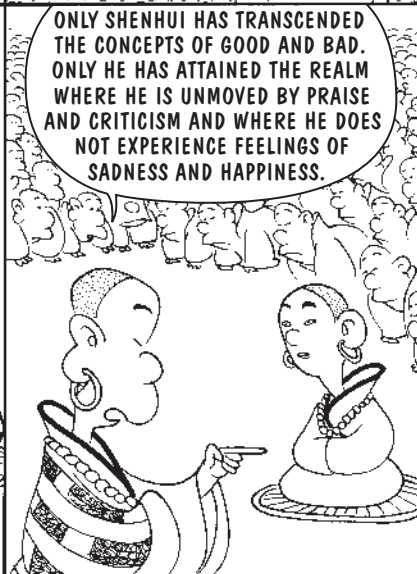
HIS DISCIPLES BEGAN TO WEEP ...



ALL EXCEPT SHENHUI WHO SAT THERE QUIETLY, NOT SHEDDING A TEAR.



WHAT PRINCIPLE IS IT YOU ARE ALL SEEKING? WHO IS IT YOU ARE CRYING FOR?

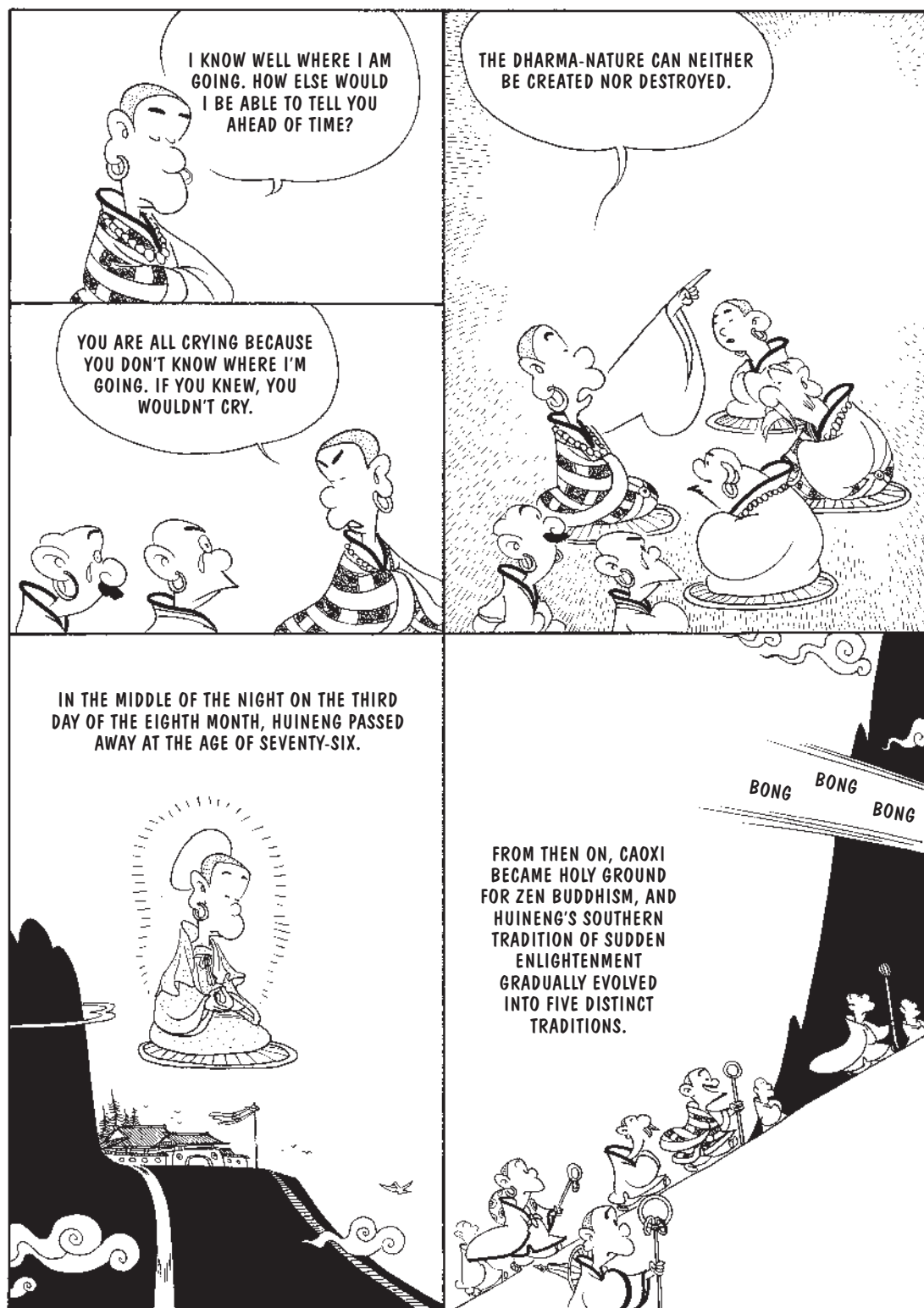


ONLY SHENHUI HAS TRANSCENDED THE CONCEPTS OF GOOD AND BAD. ONLY HE HAS ATTAINED THE REALM WHERE HE IS UNMOVED BY PRAISE AND CRITICISM AND WHERE HE DOES NOT EXPERIENCE FEELINGS OF SADNESS AND HAPPINESS.

大極元年壬子……次年……集徒眾曰：「吾至八月，欲離世間……。」法海等聞，悉皆涕泣。惟有神會，神情不動，亦無涕泣。師云：「神會小師却得善不善等，毀譽不動，哀樂不生；餘者不得。」

「數年山中竟修何道？汝今悲泣，為憂阿誰？若憂吾不知去處，吾自知去處。吾若不知去處，終不預報於汝。汝等悲泣，蓋為不知吾去處；若知吾去處，即不合悲泣。法性本無生滅去來。」……師端坐至三更……奄然遷化……師春秋七十有六。

《六祖大師法寶壇經》



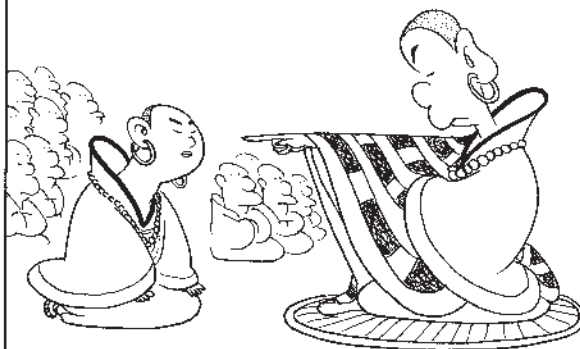
## SHENHUI OF HEZE (670-758)

FROM XIANGYANG IN HUBEI PROVINCE, SHENHUI'S LAY SURNAME WAS GAO. HE WAS INSTRUMENTAL IN PRESERVING HUINENG'S TEACHINGS AND POPULARIZING ZEN. HE ALSO SUCCEEDED IN PROMOTING THE SOUTHERN TRADITION OF SUDDEN ENLIGHTENMENT AT THE EXPENSE OF THE NORTHERN TRADITION OF GRADUAL ENLIGHTENMENT.

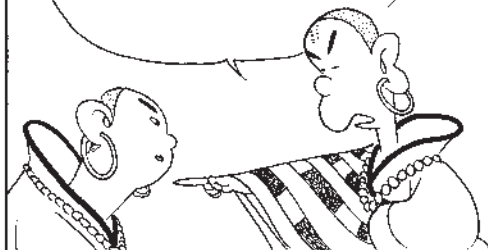


SHENHUI FIRST STUDIED UNDER HUINENG WHEN HE WAS ONLY THIRTEEN.

HAVING COME FROM SO FAR AWAY, DID YOU BRING YOUR MOST FUNDAMENTAL THING?



IF YES, YOU SHOULD KNOW WHAT ITS MOST IMPORTANT ASPECT IS. SEE IF YOU CAN TELL ME.



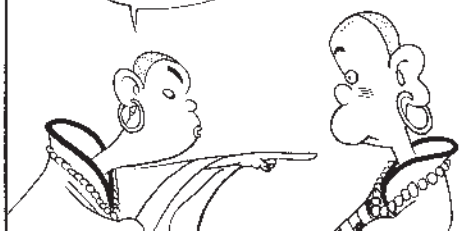
THIS THING OF WHICH YOU SPEAK IS NON-ABIDING. ITS MOST IMPORTANT ASPECT IS OPENING ONE'S EYES AND SEEING.



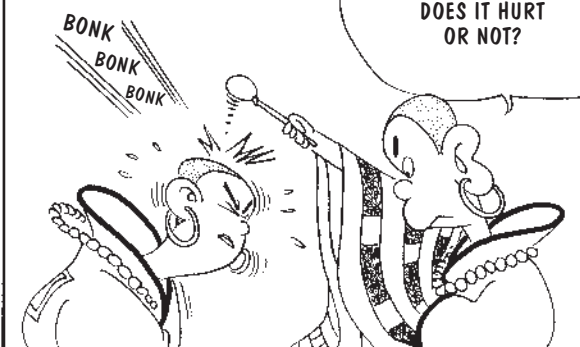
FOR SUCH A YOUNG MONK, YOU'RE PRETTY SHARP.



SIR, WHEN YOU MEDITATE, DO YOU SEE OR NOT?



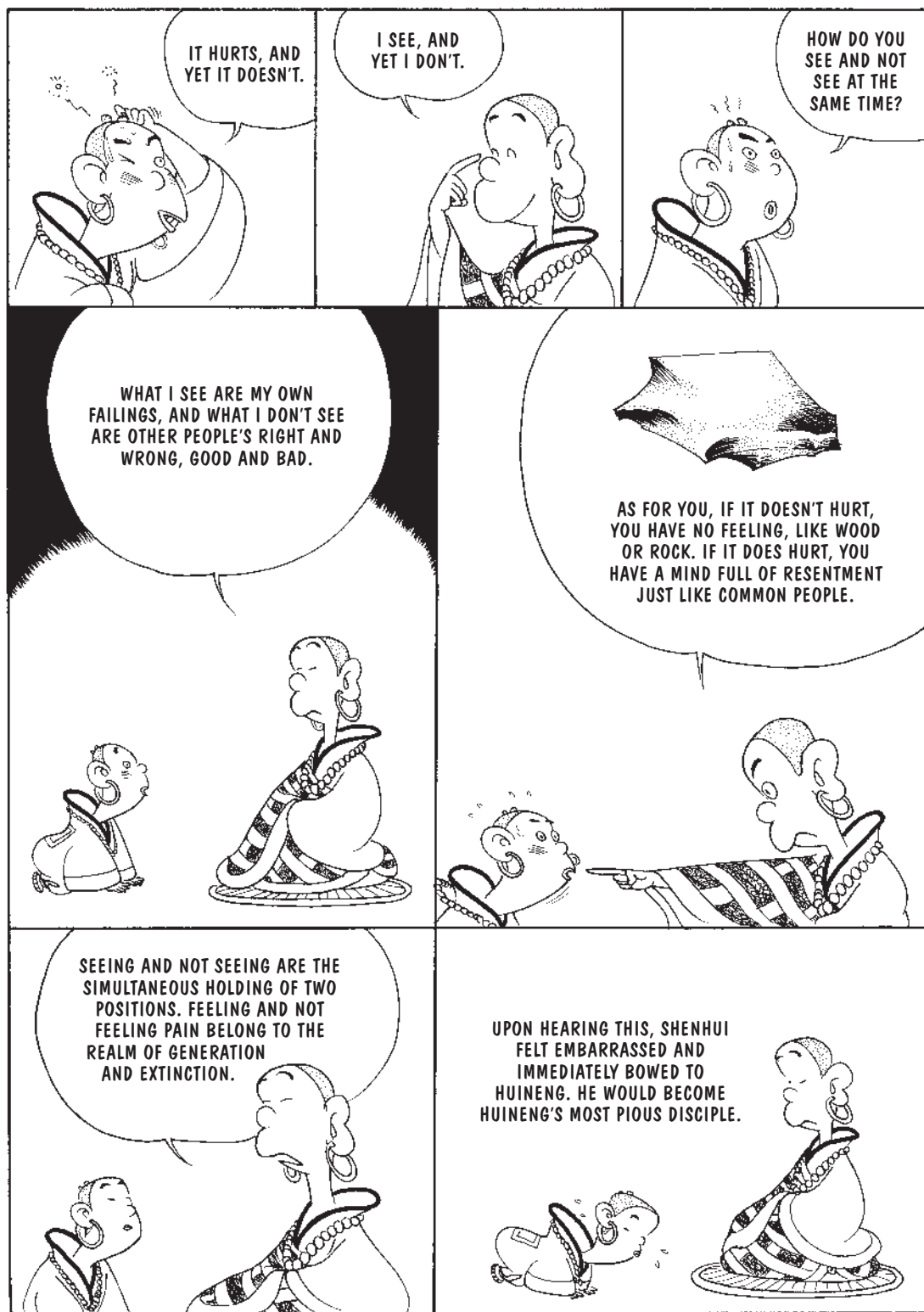
WHEN I HIT YOU, DOES IT HURT OR NOT?



荷澤寺神會。釋神會。姓高。襄陽人也……。會之敷演顯發能祖之宗風。使秀之門寂寞矣。有一童子，名神會，襄陽高氏子。年十三，自玉泉來參禮。師曰：「知識遠來艱辛，還將得本來否？若有本則合識主。試說看。」會曰：「以無住為本，見即是主。」師曰：「這沙彌爭合取次語？」會乃問曰：「和尚坐禪，還見不見？」師以拄杖打三下，云：「吾打汝痛不痛？」

對曰：「亦痛亦不痛。」師曰：「吾亦見亦不見。」神會問：「如何是亦見亦不見？」師云：「吾之所見，常見自心過愆，不見他人是非好惡，是以亦見亦不見。汝言：『亦痛亦不痛。』如何？汝若不痛，同其木石；若痛，則同凡夫，即起恚恨。汝向前見，不見是二邊，痛、不痛是生滅……。」神會禮拜悔謝。便為門人，不離漕溪山中，常在左右。

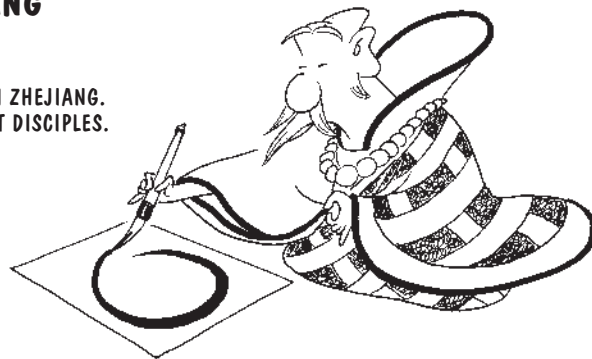
《宋高僧傳》、《六祖大師法寶壇經》





## HUIZHONG OF NANYANG (677–775)

LAY SURNAME RAN, HUIZHONG WAS FROM ZHEJIANG.  
HE WAS ONE OF HUINENG'S FIVE GREATEST DISCIPLES.



AFTER STUDYING UNDER HUINENG,  
HE WENT TO BAIYA MOUNTAIN IN  
NANYANG, WHERE HE LIVED FOR  
MORE THAN FORTY YEARS, NOT ONCE  
STEPPING FOOT OFF THE MOUNTAIN.



IN THE YEAR 761, EMPEROR  
SUZONG INVITED HIM TO THE  
CAPITAL TO ACCEPT THE POST  
OF NATIONAL TEACHER.



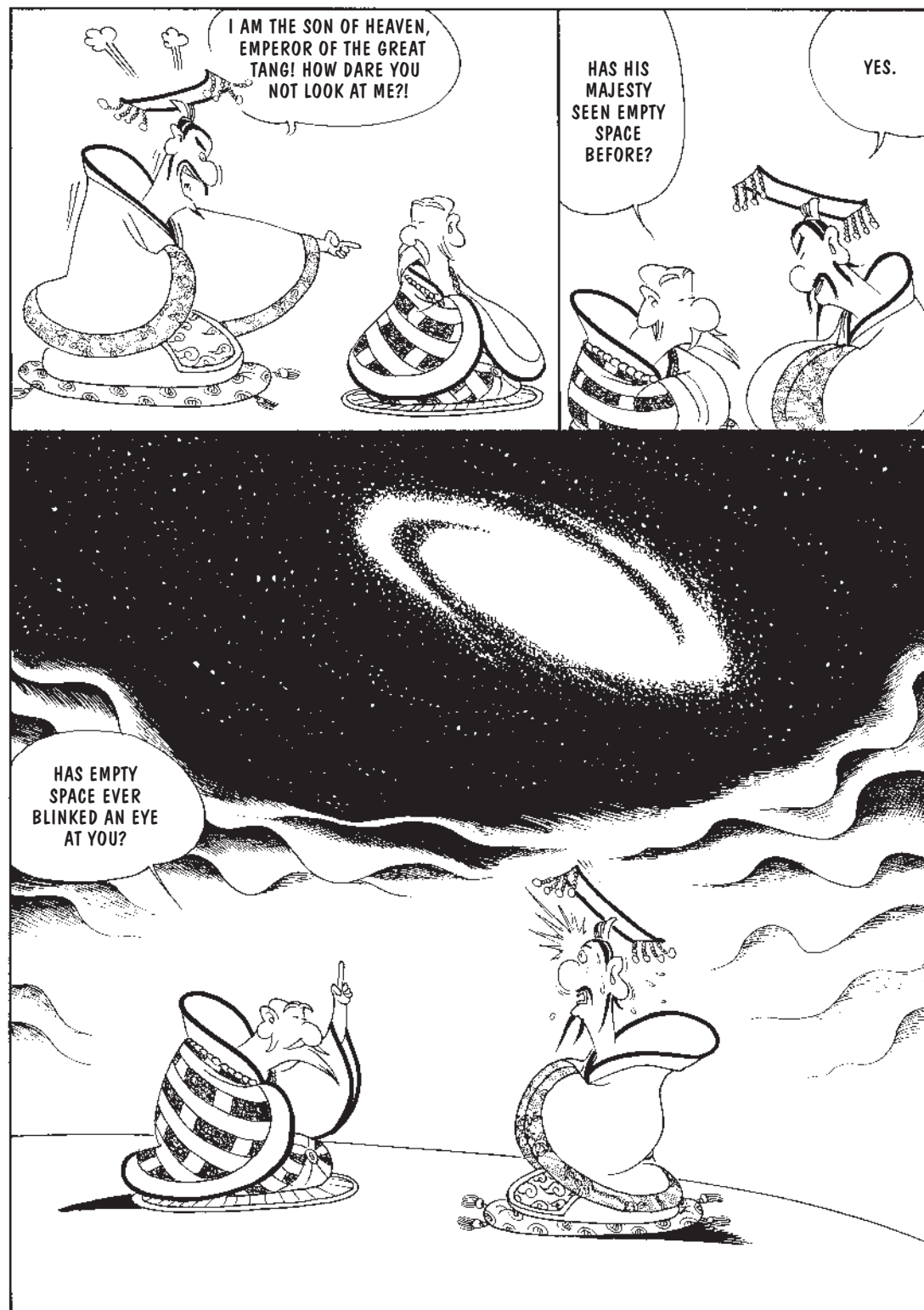
ONCE, DURING A MEETING WITH THE EMPEROR,  
ALTHOUGH THE EMPEROR ASKED MANY QUESTIONS,  
HUIZHONG REFUSED TO EVEN LOOK AT HIM.



西京光宅寺慧忠國師者越州諸暨人也。姓冉氏。自受心印居南陽白崖山黨子谷。四十餘祀不下山門。道行聞于帝里。唐肅宗上元二年勅中使孫朝進。齋詔徵赴京。待以師禮……又問師。師都不視之。

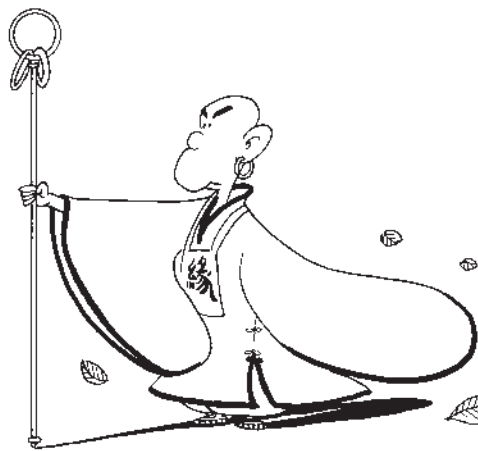
曰朕是大唐天子。師何以殊不顧視。師曰。還見虛空麼。曰見。師曰。他還眨目視陛下否。

《景德傳燈錄》

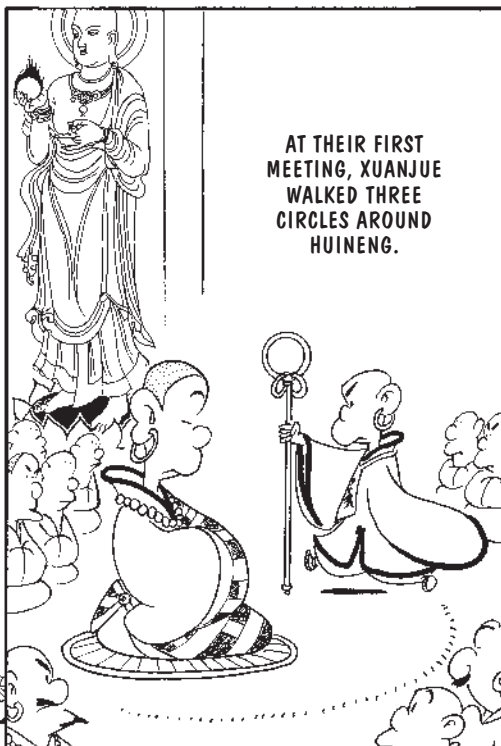


## XUANJUE OF YONGJIA (665-713)

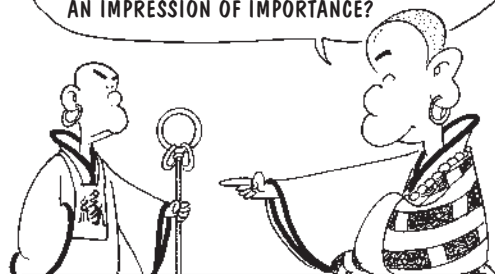
FROM YONGJIA IN ZHEJIANG PROVINCE, HIS LAY SURNAME WAS DAI. HE INITIALLY STUDIED UNDER THE Tiantai sect and was accomplished in meditation. Later, he went to see Huineng to verify what he had learned.



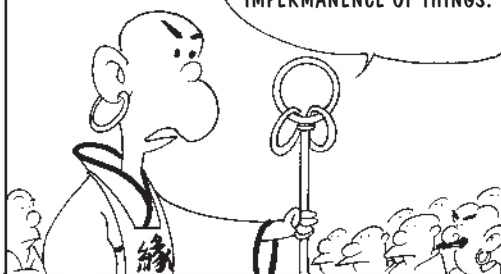
AT THEIR FIRST MEETING, XUANJUE WALKED THREE CIRCLES AROUND HUINENG.



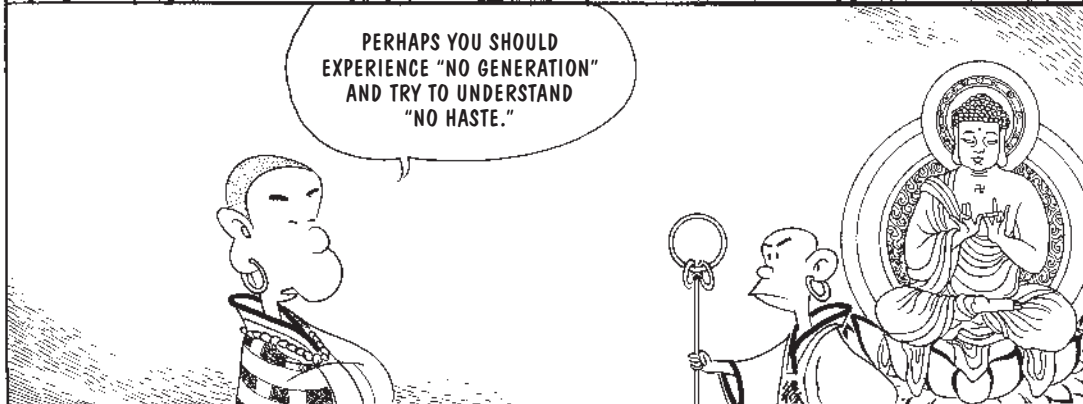
YOU POSSESS THE THREE THOUSAND DIGNIFIED DEPORTMENTS AND EIGHTY THOUSAND REFINED BEHAVIORS. WHERE DO YOU COME FROM WITH SUCH GREAT VIRTUE, MAKING HASTE TO GENERATE AN IMPRESSION OF IMPORTANCE?



GENERATION AND EXTINCTION ARE IMPORTANT, AND HASTE DESCRIBES THE IMPERMANENCE OF THINGS.



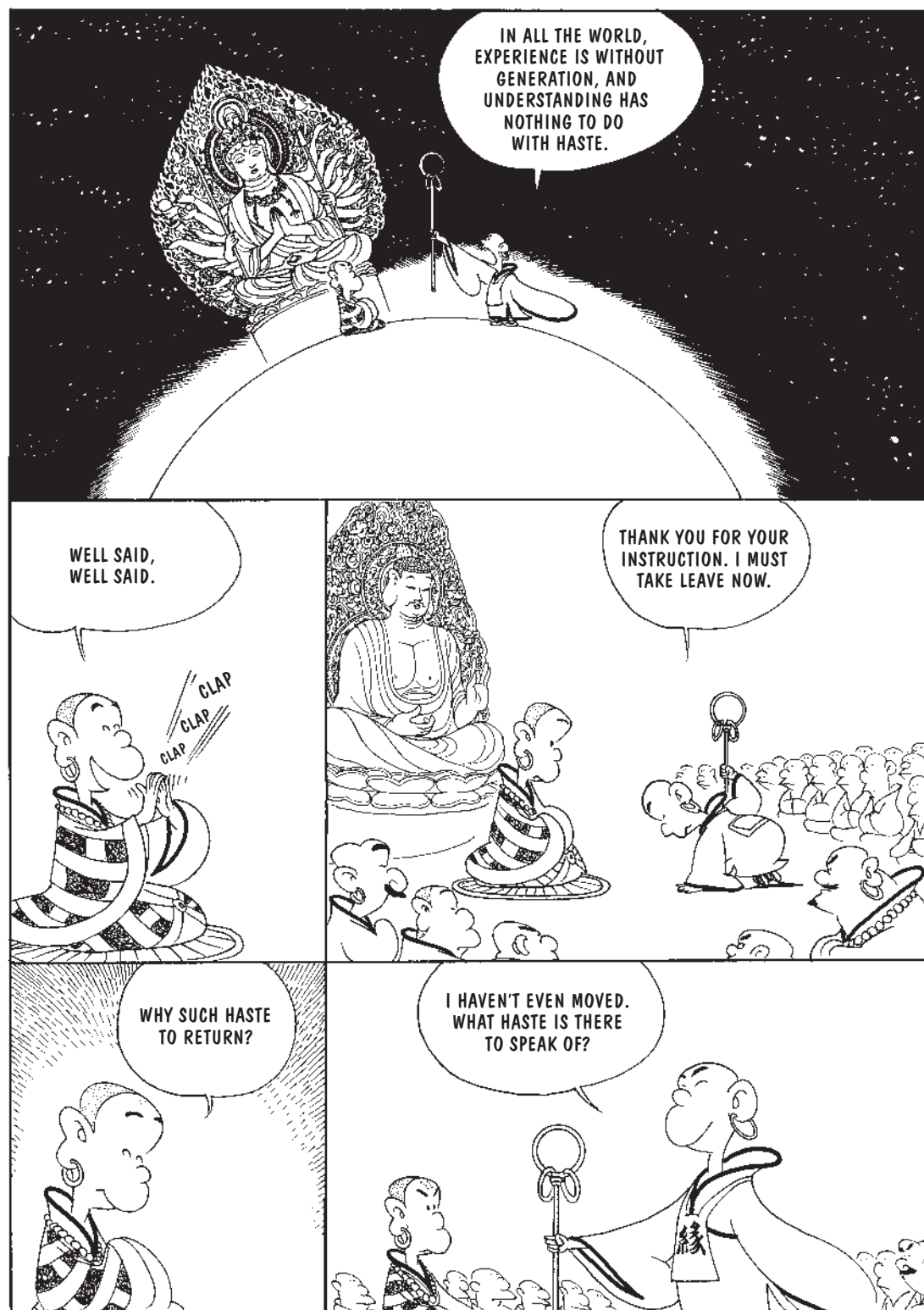
PERHAPS YOU SHOULD EXPERIENCE "NO GENERATION" AND TRY TO UNDERSTAND "NO HASTE."

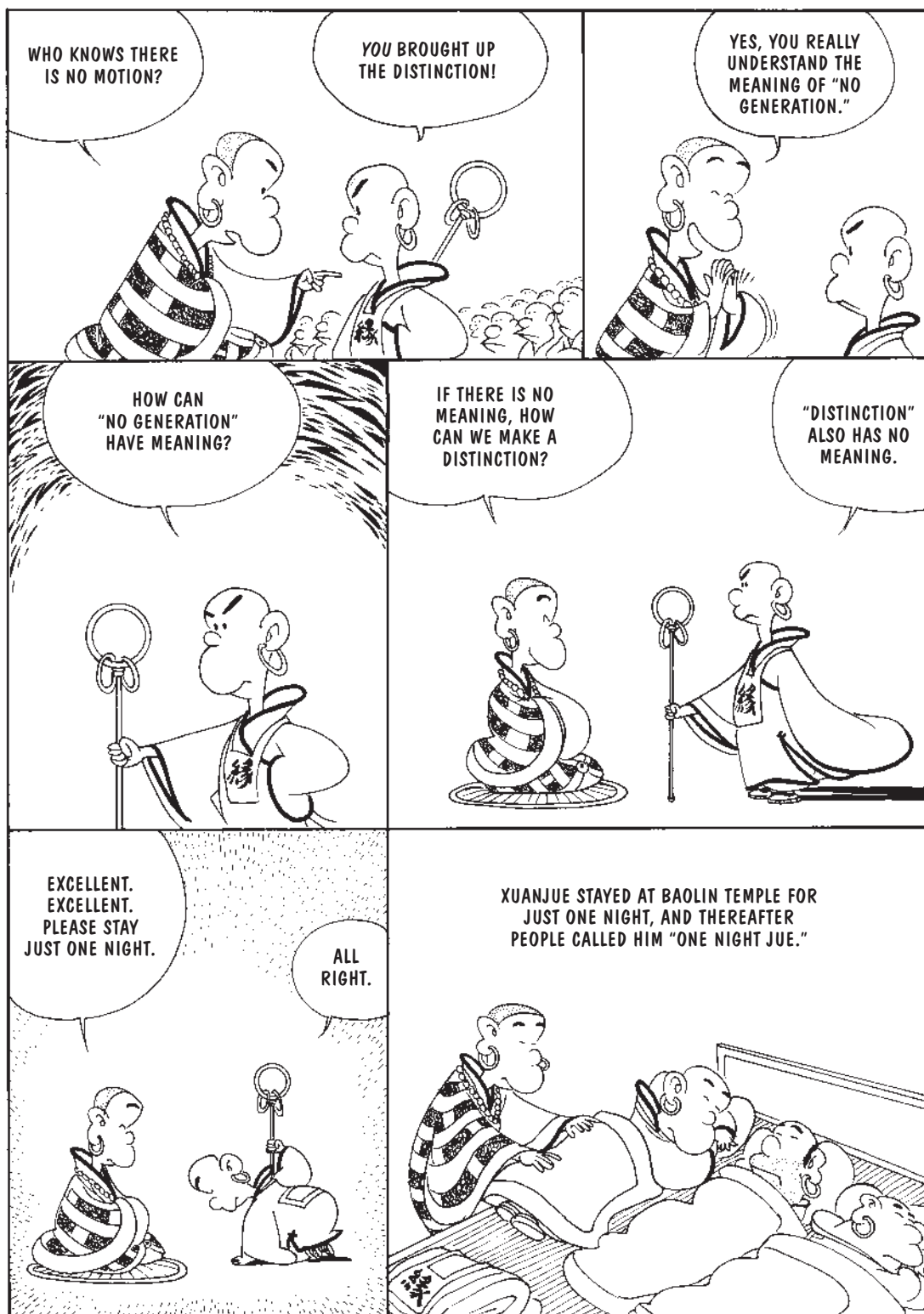


永嘉玄覺禪師，溫州戴氏子。少習經論，精天台止觀法門。……後於《維摩經》悟佛心宗，未有證明者。……曹溪有六祖大師，四方雲集，並是受法者。……覺遂……來參，繞師三匝，振錫而立。師曰：「夫沙門者，具三千威儀、八萬細行。大德自何方而來，生大我慢？」覺曰：「生死事大，無常迅速。」師曰：「何不體取無生，了無速乎？」



曰：「體即無生，了本無速。」師曰：「如是，如是！」玄覺方具威儀禮拜，須臾告辭。師曰：「返太速乎？」曰：「本自非動，豈有速耶？」





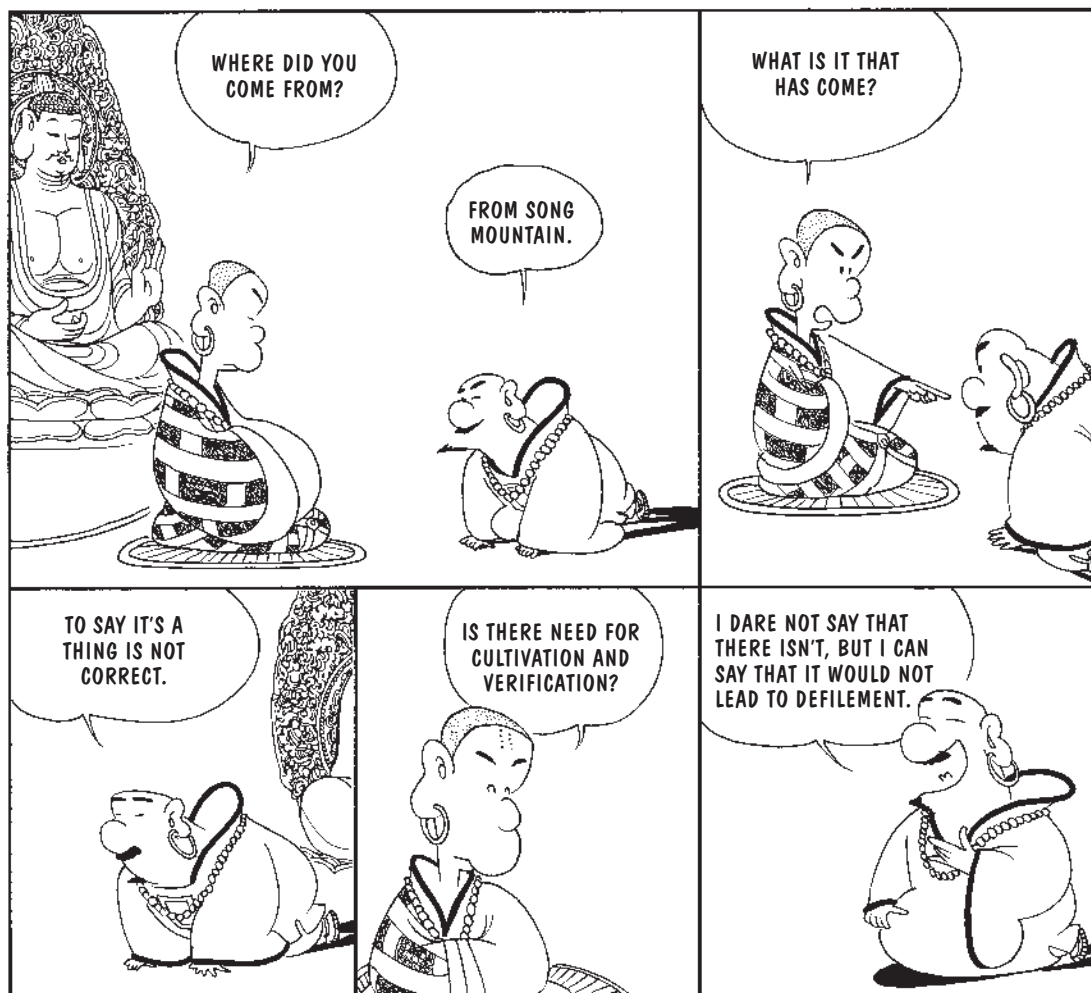
師曰：「誰知非動？」曰：「仁者自生分別。」師曰：「汝甚得無生之意。」曰：「無生豈有意耶？」師曰：「無意，誰當分別？」曰：「分別亦非意。」師曰：「善哉！少留一宿。」時謂一宿覺。

《六祖大師法寶壇經》

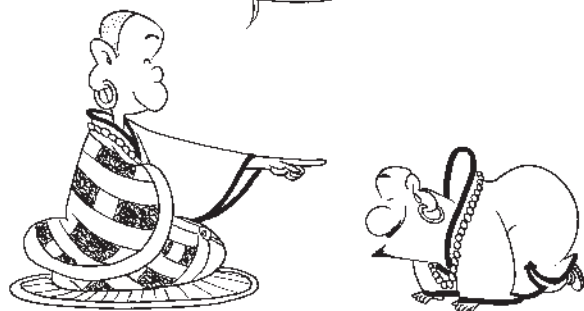
懷讓禪師，金州杜氏子也。年十五往荊州玉泉寺。依弘景律師出家。初謁嵩山安國師，安發之曹溪參扣。讓至禮拜，師曰：「甚處來？」曰：「嵩山。」師曰：「什麼物？恁麼來？」曰：「說似一物即不中。」師曰：「還可修證否？」曰：「修證即不無，污染即不得。」

## HUAIKANG OF NANYUE (677-744)

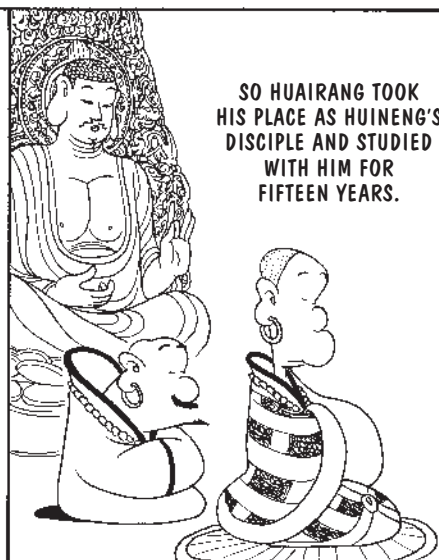
FROM JIN PREFECTURE IN SHAANXI PROVINCE, HIS LAY SURNAME WAS DU. HE LEFT HIS FAMILY FOR THE ORDER AT FIFTEEN AND BEGAN BY STUDYING THE VINAYA SUTRAS. UNSATISFIED, HOWEVER, HE WENT TO SONG MOUNTAIN TO STUDY UNDER HUAIAN, WHO SUGGESTED HE GO TO CAO XI TO STUDY UNDER HUINENG.



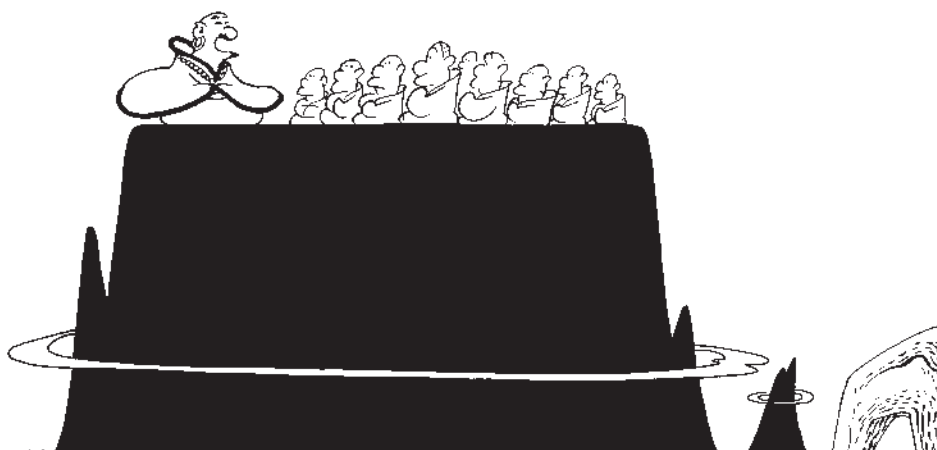
YOUR VIEWS ARE THE SAME AS  
MINE. THAT WHICH WOULDN'T BE  
DEFILED IS THAT WHICH THE  
BUDDHAS AND BODHISATTVAS  
WISH US TO BE MINDFUL OF  
PROTECTING.



SO HUAIRANG TOOK  
HIS PLACE AS HUINENG'S  
DISCIPLE AND STUDIED  
WITH HIM FOR  
FIFTEEN YEARS.



HE THEN WENT TO NANYUE, WHERE HE  
SUCCEEDED GREATLY IN DISSEMINATING ZEN.



HIS MOST FAMOUS DISCIPLE  
WAS MAZU DAOYI.



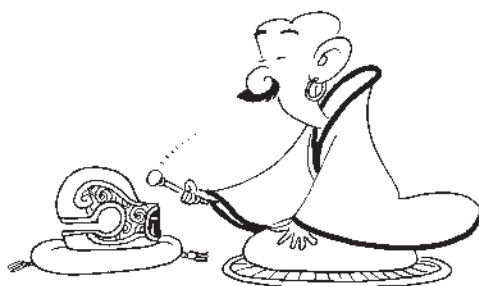
師曰：「只此不污染，諸佛之所護念。汝既如是，吾亦如是。」讓豁然契會，遂執侍左右一十五載，日臻玄奧。後往南嶽，大闡禪宗。

《六祖大師法寶壇經》、《景德傳燈錄》

吉州青原山行思禪師本州安城人也。姓劉氏幼歲出家。每群居論道師唯默然。後聞曹谿法席乃往參禮。問曰。當何所務即不落階級。祖曰。汝曾作什麼。師曰。聖諦亦不為。祖曰。落何階級。曰聖諦尚不為。何階級之有。祖深器之。會下學徒雖眾師居首焉。

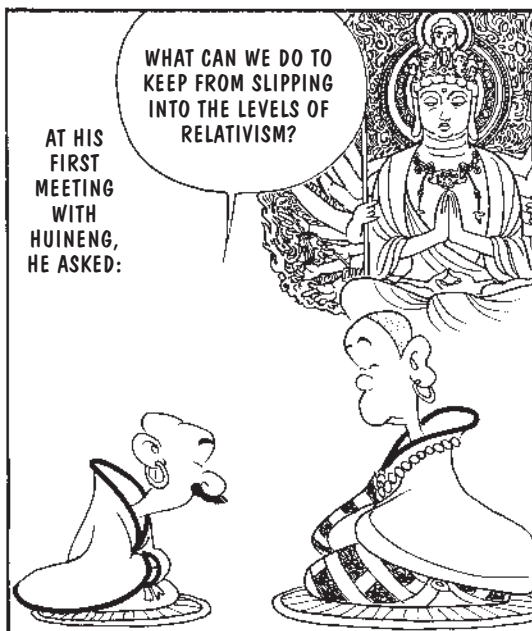
## XINGSI OF QINGYUAN (660-740)

FROM JI PREFECTURE IN JIANGXI PROVINCE, HIS LAY SURNAME WAS LIU. HE LEFT HOME TO JOIN THE ORDER AT A VERY YOUNG AGE, AND HE WAS OF A QUIET DISPOSITION.

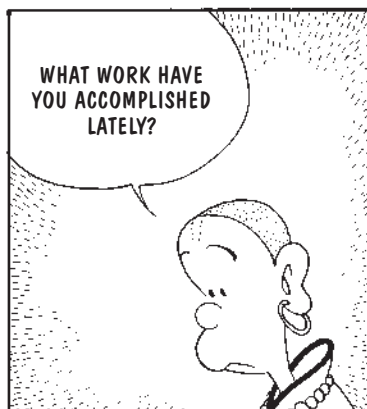


AT HIS FIRST MEETING WITH HUINENG, HE ASKED:

WHAT CAN WE DO TO KEEP FROM SLIPPING INTO THE LEVELS OF RELATIVISM?



WHAT WORK HAVE YOU ACCOMPLISHED LATELY?



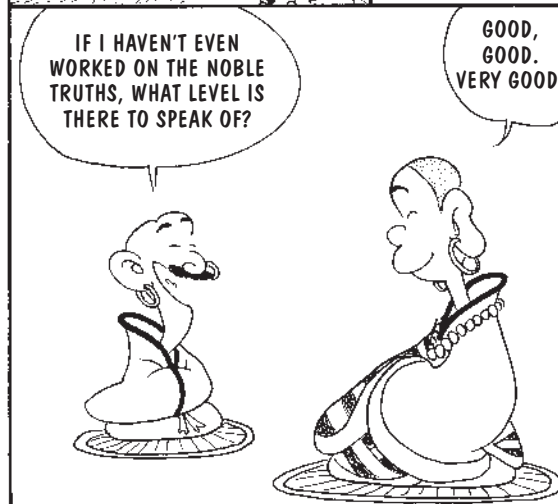
I HAVEN'T EVEN WORKED ON THE NOBLE TRUTHS.



AND WHAT LEVEL HAS THIS WORK BROUGHT YOU TO?

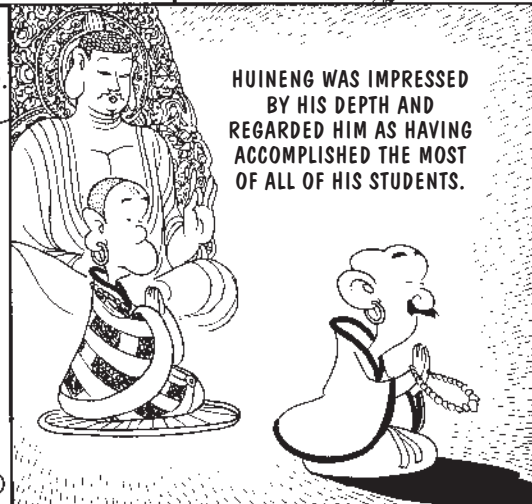


IF I HAVEN'T EVEN WORKED ON THE NOBLE TRUTHS, WHAT LEVEL IS THERE TO SPEAK OF?

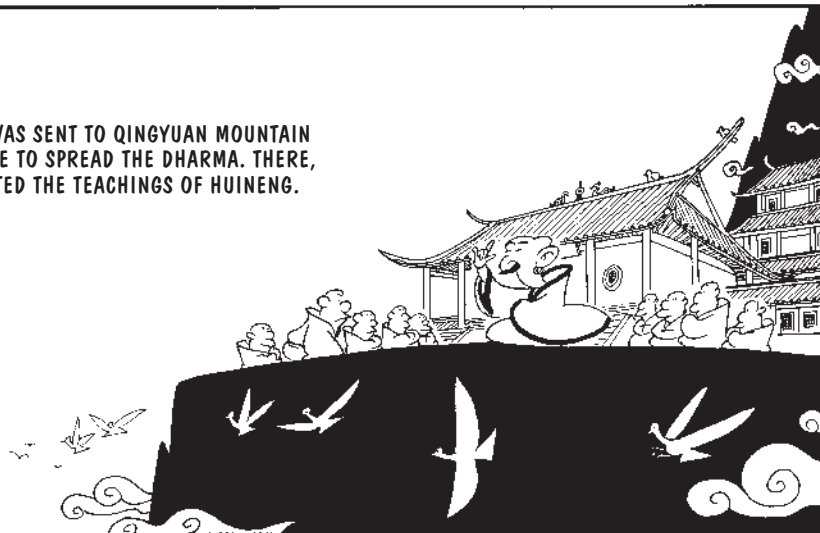


GOOD, GOOD. VERY GOOD.

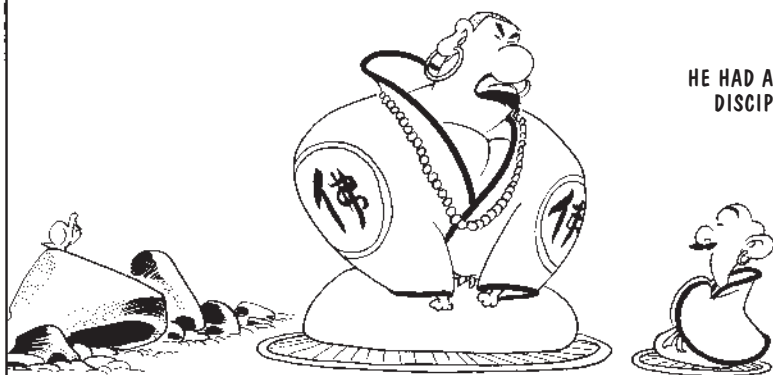
HUINENG WAS IMPRESSED BY HIS DEPTH AND REGARDED HIM AS HAVING ACCOMPLISHED THE MOST OF ALL OF HIS STUDENTS.



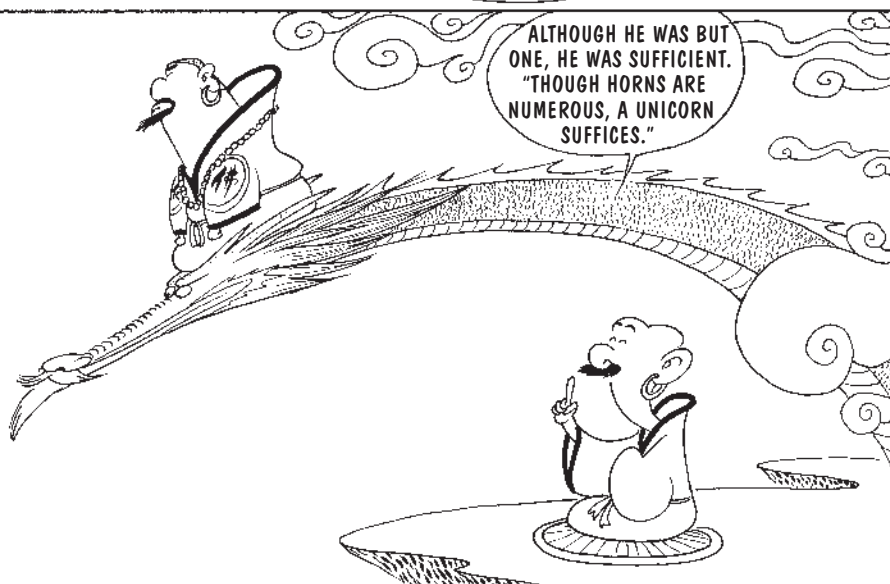
LATER, XINGSI WAS SENT TO QINGYUAN MOUNTAIN  
IN JI PREFECTURE TO SPREAD THE DHARMA. THERE,  
HE DISSEMINATED THE TEACHINGS OF HUINENG.



HE HAD A SINGLE OUTSTANDING  
DISCIPLE, SHITOU XIQIAN.



ALTHOUGH HE WAS BUT  
ONE, HE WAS SUFFICIENT.  
"THOUGH HORNS ARE  
NUMEROUS, A UNICORN  
SUFFICES."



師既得法。住吉州青原山靜居寺……。有沙彌希遷……。師曰。眾角雖多一麟足矣。

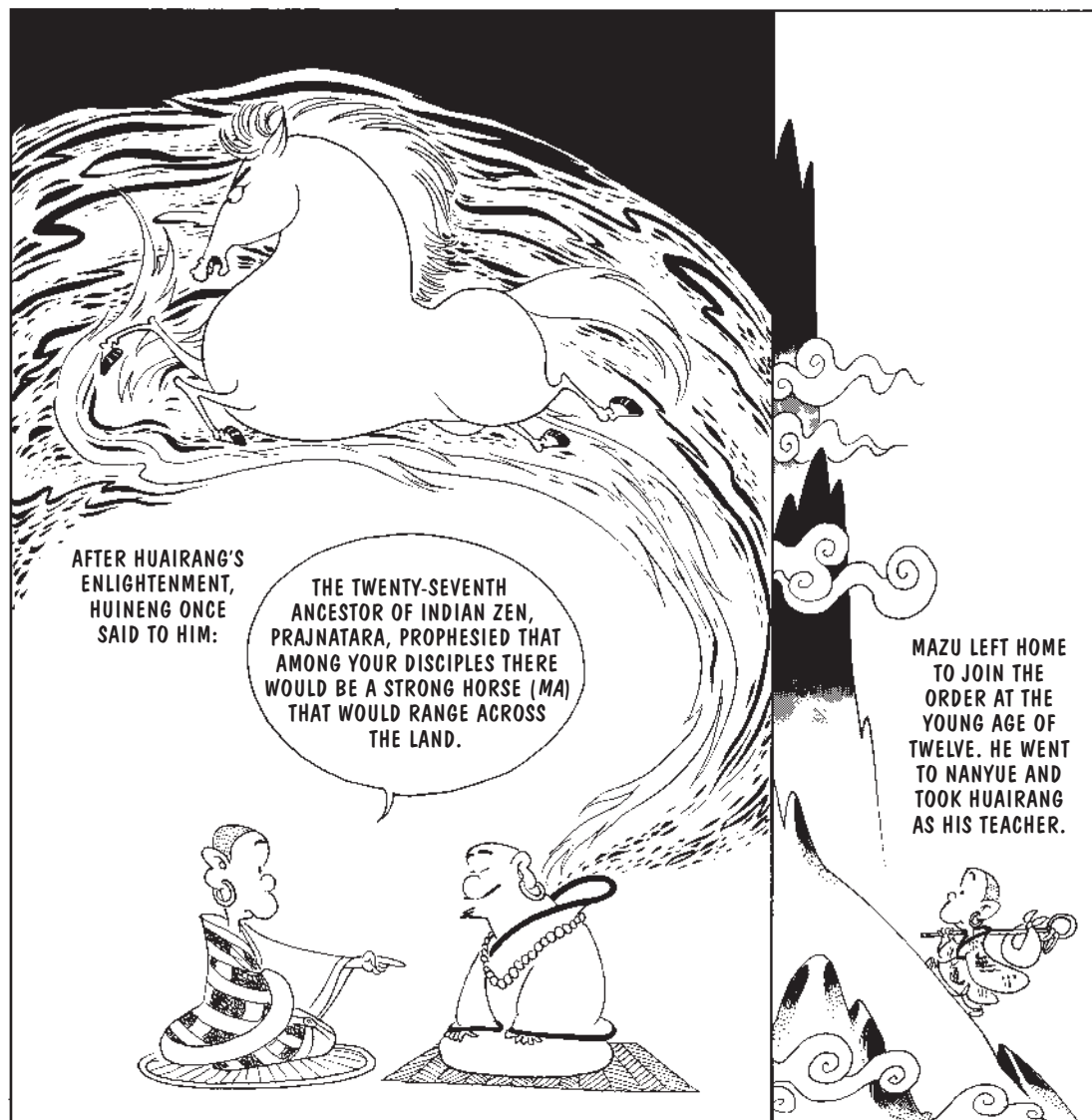
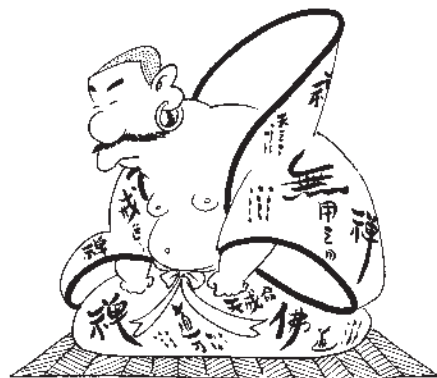
《景德傳燈錄》

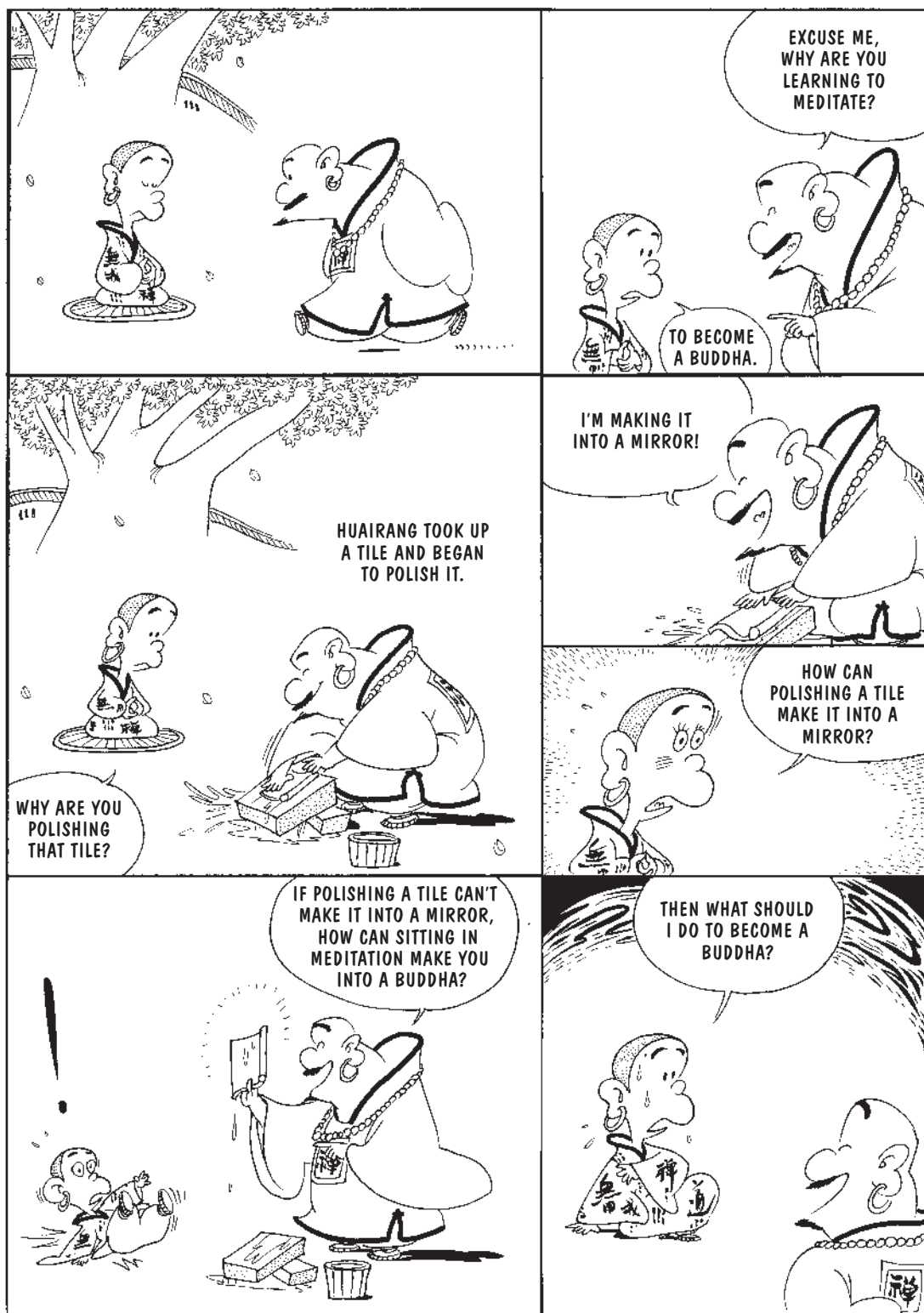


江西馬祖嗣讓禪師。師諱道一，漢州十方縣人也。祖曰：「……西天二十七祖般若多羅記汝：佛法從汝邊去，向後馬駒踏殺天下人。」唐開元中習禪定於衡嶽傳法院。遇讓和尚。

## MAZU DAOYI, ANCESTOR MA (707-786)

FROM CHENGDU IN SICHUAN PROVINCE, HIS LAY SURNAME WAS MA. OF ALL THE BUDDHIST MONKS THROUGHOUT HISTORY, HE MAY BE THE ONLY ONE TO HAVE GONE BY HIS LAY SURNAME.



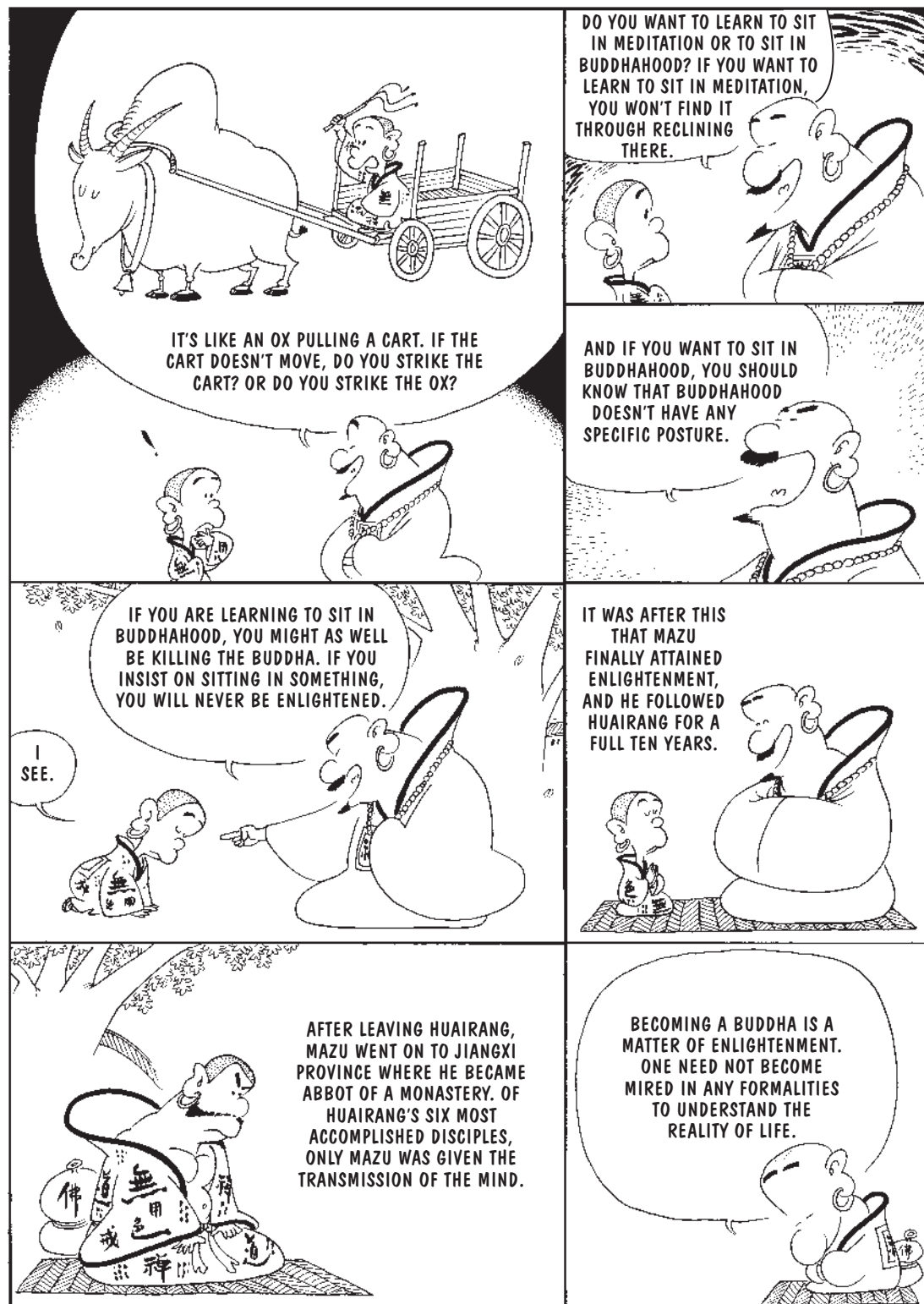


馬和尚在一處坐，讓和尚將磚去面前石上磨。馬師問：「作什麼？」師曰：「磨磚作鏡。」馬師曰：「磨磚豈得成鏡？」師曰：「磨磚尚不成鏡，坐禪豈得成佛也？」馬師曰：「如何即是？」

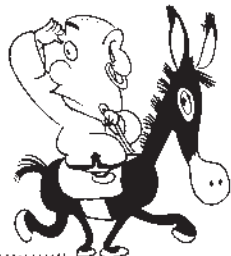


《祖堂集》

師曰：「如人駕車，車若不行，打車即是，打牛即是？」師又曰：「汝為學坐禪，為學坐佛？若學坐禪，禪非坐臥。若學坐佛，佛非定相。於法無住，不可取捨，何為之乎？汝若坐佛，卻是殺佛。若執坐相，非解脫理也。」

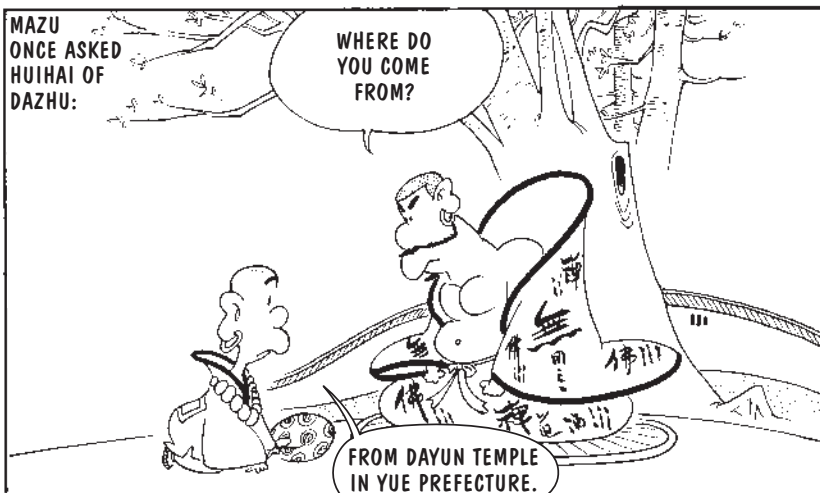


**RIDING  
A MULE IN  
SEARCH OF  
A MULE**



MAZU  
ONCE ASKED  
HUIHAI OF  
DAZHU:

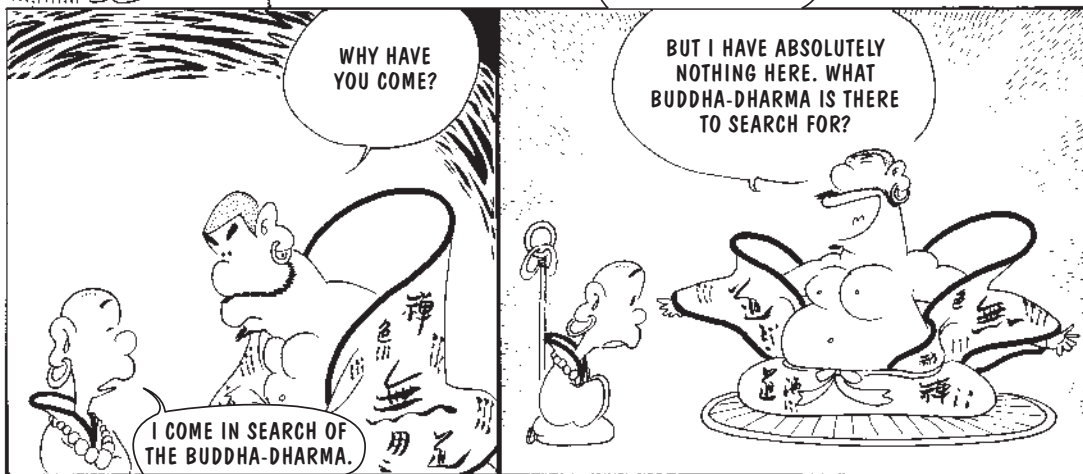
WHERE DO  
YOU COME  
FROM?



FROM DAYUN TEMPLE  
IN YUE PREFECTURE.

WHY HAVE  
YOU COME?

BUT I HAVE ABSOLUTELY  
NOTHING HERE. WHAT  
BUDDHA-DHARMA IS THERE  
TO SEARCH FOR?



I COME IN SEARCH OF  
THE BUDDHA-DHARMA.

YOU HAVE YOUR  
OWN TREASURE  
AND YET YOU  
COME SEEKING  
IT FROM ME.

BUDDHAHOOD IS WITHIN  
YOU—DON'T YOU KNOW THAT?!  
HOW CAN I GIVE IT TO YOU?

UNDERSTANDING  
THE TRUTH AND  
DISCOVERING THE  
SELF DEPEND ENTIRELY  
ON ONESELF. PEOPLE  
ARE ALWAYS "RIDING A  
MULE IN SEARCH OF A  
MULE." THE FARTHER  
THEY GO FROM HOME,  
THE MORE CONFUSED  
THEY BECOME.

WHAT'S MY  
TREASURE?



《景德傳燈錄》

越州大珠慧海禪師……初至江西參馬祖。祖問曰。從何處來。曰越州大雲寺來。祖曰。來此擬須何事。曰來求佛法。祖曰。自家寶藏不顧拋家散走作什麼我遮裏一物也無。求什麼佛法。師遂禮拜問曰。阿那箇是慧海自家寶藏。祖曰。即今問我者。是汝寶藏。一切具足更無欠少。使用自在。何假向外求覓。師於言下自識本心不由知覺。踊躍禮謝。

撫州石鞏慧藏禪師。本以弋獵為務。惡見沙門。因逐群鹿從馬祖庵前過。祖乃逆之……。祖曰。汝是何人。曰獵者。祖曰。汝解射否。曰射射。祖曰。汝一箭射幾箇。曰一箭射一箇。祖曰。汝不解射。曰和尚解射否。

# THE HUNTER'S MARKSMANSHIP



HUIZANG OF SHIGONG WAS ORIGINALLY A HUNTER, AND THE LAST THING HE WANTED TO SEE WAS A MONK.



ONE DAY, WHEN HE WAS CHASING DOWN A KILL, HE RAN INTO MAZU.



WHAT ARE YOU?



I'M A HUNTER.



DO YOU KNOW HOW TO SHOOT?



OF COURSE I CAN SHOOT.



HOW MANY CAN YOU GET WITH ONE ARROW?



ONE ANIMAL PER ARROW.



HA HA HA ... YOU DON'T KNOW THE FIRST THING ABOUT SHOOTING.



THEN YOU UNDERSTAND SHOOTING?





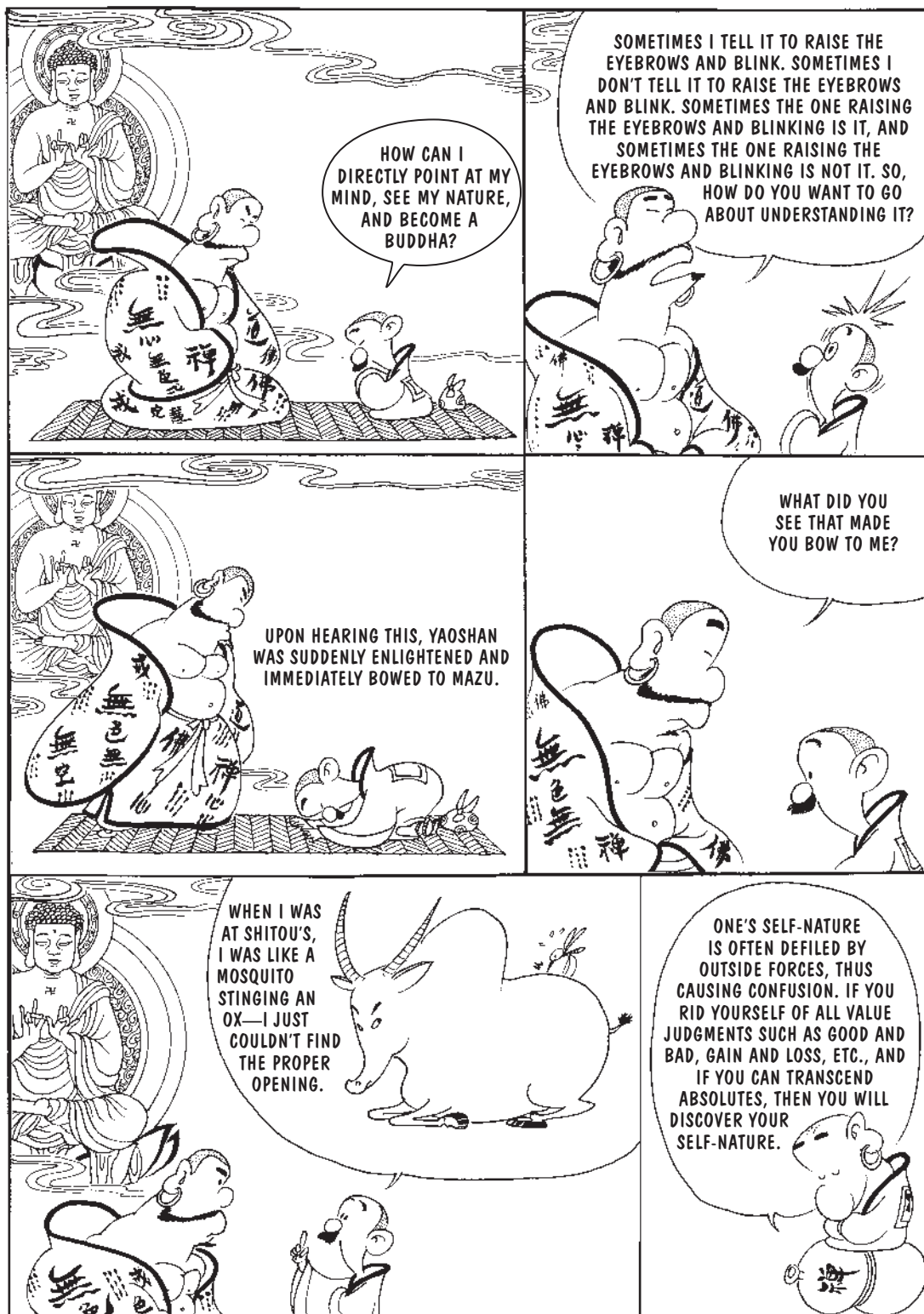
《景德傳燈錄》

祖曰。解射。曰和尚一箭射幾箇。祖曰。一箭射一群。曰彼此是命。何用射他一群。祖曰。汝既知如是。何不自射。曰若教某甲自射。即無下手處。祖曰。遮漢曠劫無明。煩惱今日頓息。藏當時毀棄弓箭。自以刀截髮投祖出家。



澧州藥山惟儼禪師。首造石頭之室。便問……嘗聞南方直指人心。見性成佛。實未明了。伏望和尚慈悲指示。頭曰。怎麼也不得。不怎麼也不得。怎麼不怎麼總不得。子作麼生。師罔措。頭曰。子因緣不在此。且往馬大師處去。師稟命恭禮馬祖。





仍伸前問。祖曰。我有時教伊揚眉瞬目。有時不教伊揚眉瞬目。有時揚眉瞬目者是。有時揚眉瞬目者不是。子作麼生。師於言下契悟。便禮拜。祖曰。你見甚麼道理便禮拜。師曰。某甲在石頭處。如蚊子上鐵牛。祖曰。汝既如是。善自護持。侍奉三年。

《五燈會元》

《五燈會元》

洪州百丈山懷海禪師……師侍馬祖行次。見一羣野鴨飛過。祖曰。是甚麼。師曰。野鴨子。祖曰。甚處去也。師曰。飛過去也。祖遂把師鼻扭。負痛失聲。祖曰。又道飛過去也。師於言下有省。

HOW  
COULD  
IT HAVE  
FLOWN  
AWAY?



ONE DAY, WHILE MAZU AND HIS DISCIPLE  
BAIZHANG WERE OUT WALKING, THEY SAW  
A FLOCK OF WILD DUCKS FLY OVERHEAD.

WHAT ARE  
THOSE?

WILD  
DUCKS.



WHERE ARE  
THEY FLYING?

AWAY.



OW!

OW!

OW!



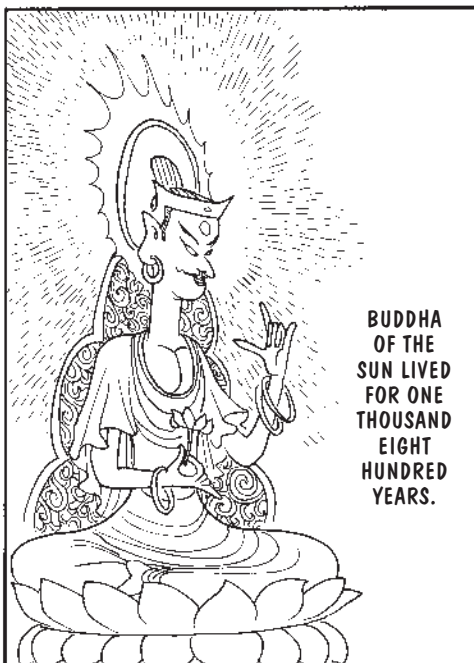
BUT IT'S RIGHT HERE ...  
HOW COULD IT HAVE  
FLOWN AWAY?



THE PERFECT PERSON  
USES THE MIND LIKE  
A MIRROR: WHEN  
ENCOUNTERING  
SOMETHING, THE PERSON  
TAKES NOTE AND REACTS  
NATURALLY. WHEN IT  
IS OVER, THE MATTER  
VANISHES WITHOUT  
A TRACE.

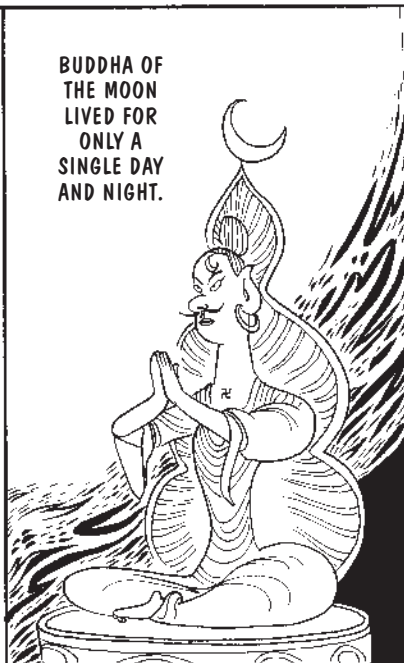


**BUDDHA  
OF THE  
SUN,  
BUDDHA  
OF THE  
MOON**

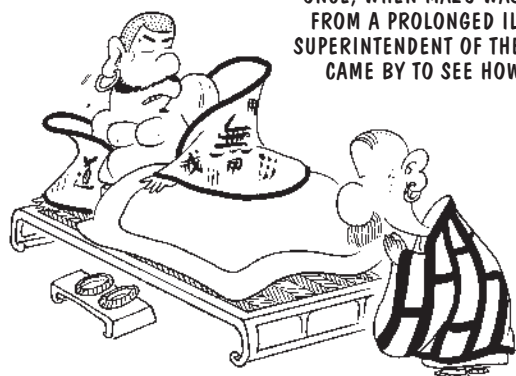


**BUDDHA  
OF THE  
SUN LIVED  
FOR ONE  
THOUSAND  
EIGHT  
HUNDRED  
YEARS.**

**BUDDHA OF  
THE MOON  
LIVED FOR  
ONLY A  
SINGLE DAY  
AND NIGHT.**



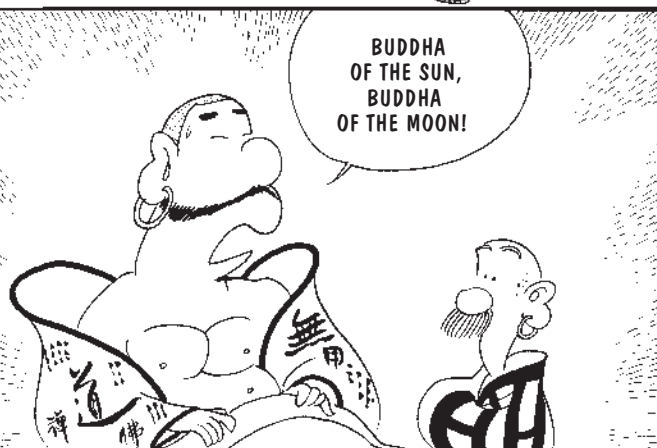
**ONCE, WHEN MAZU WAS SUFFERING  
FROM A PROLONGED ILLNESS, THE  
SUPERINTENDENT OF THE MONASTERY  
CAME BY TO SEE HOW HE WAS.**



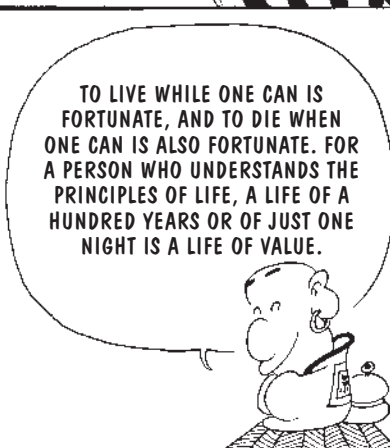
**HOW ARE YOU  
FEELING, SIR?**



**BUDDHA  
OF THE SUN,  
BUDDHA  
OF THE MOON!**



**TO LIVE WHILE ONE CAN IS  
FORTUNATE, AND TO DIE WHEN  
ONE CAN IS ALSO FORTUNATE. FOR  
A PERSON WHO UNDERSTANDS THE  
PRINCIPLES OF LIFE, A LIFE OF A  
HUNDRED YEARS OR OF JUST ONE  
NIGHT IS A LIFE OF VALUE.**



馬大師不安。院主問。和尚近日尊候如何。大師云日面佛月面佛。  
《佛果圓悟禪師碧巖錄》



禪門規式。百丈大智禪師……創意別立禪居。凡具道眼有可尊之德者……。所褒學眾無多少無高下。五戒不殺生、不偷盜、不姪欲、不妄語、不飲酒。上來五支淨戒一一不得犯……。五戒為入道之初因。出三途之元首。次受沙彌十戒。形備法儀。此稱勤策。依師而住。受利同僧。是為應法沙彌。應當頂受……。不坐臥高廣大床、不花鬘瓔珞香油塗身、不歌舞作倡故往觀聽、不捉金銀錢寶、不非時食。上來十支淨戒一一不得犯。

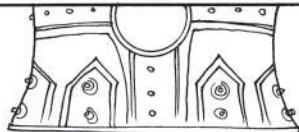
AFTER MAZU DIED, BAIZHANG INHERITED THE ORTHODOX DHARMA.



HE THEN FORMULATED "BAIZHANG'S RULES," WHICH FINALLY ESTABLISHED A FOUNDATION FOR THE ORGANIZATION OF MONKS AS WELL AS FOR THE INSTITUTION OF ZEN BUDDHISM.



BAIZHANG'S RULES SET DOWN DETAILED RULES OF CONDUCT FOR THE DAILY LIFE OF THE ABBOT AND ALL THOSE IN THE MONASTERY UNDER HIM.



AND OTHER TRADITIONAL PROHIBITIONS, INTERPRETED AS:

DO NOT SLEEP ON A HIGH OR BROAD BED.  
DO NOT ADORN YOURSELF.  
DO NOT ATTEND OR PARTICIPATE IN STAGE SHOWS.  
DO NOT HANDLE MONEY OR PRECIOUS OBJECTS.  
DO NOT EAT AT IMPROPER TIMES.

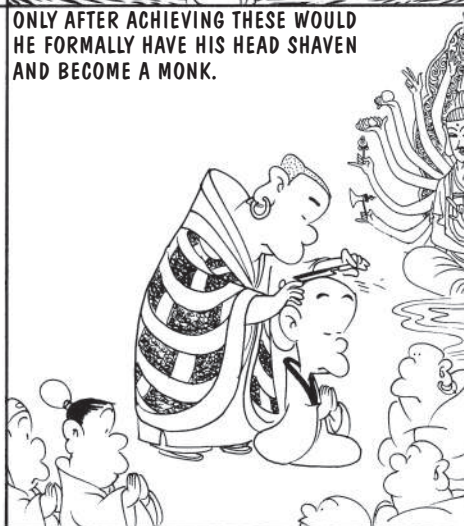


THEY REQUIRED THE PROSPECTIVE MONK TO VOW TO OBSERVE THE TRADITIONAL FIVE PROHIBITIONS, INTERPRETED AS:

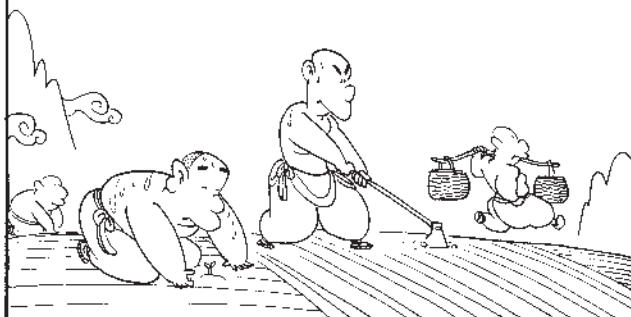
DO NOT KILL.  
DO NOT STEAL.  
DO NOT HAVE SEXUAL DESIRE.  
DO NOT SPEAK INDISCRIMINATELY.  
DO NOT DRINK ALCOHOL.



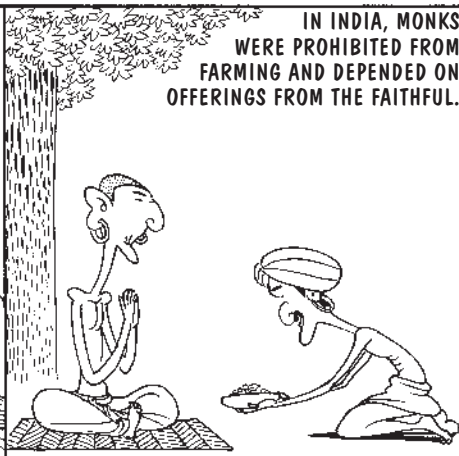
ONLY AFTER ACHIEVING THESE WOULD HE FORMALLY HAVE HIS HEAD SHAVEN AND BECOME A MONK.



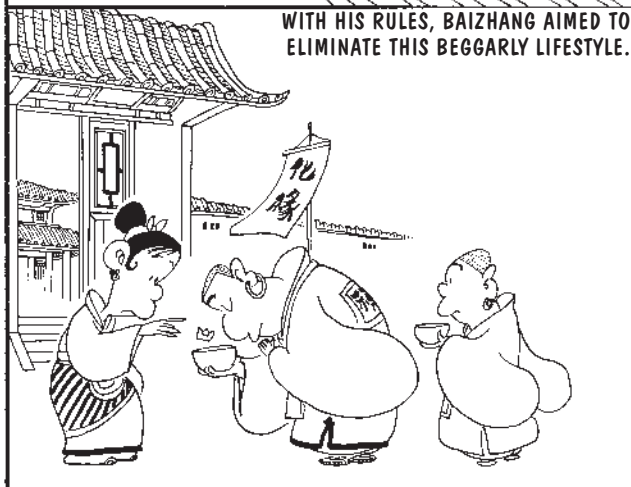
BAIZHANG ALSO ESTABLISHED A SYSTEM OF WORK, IN WHICH NOT ONLY DID THE AVERAGE MONK WORK IN THE FIELDS, BUT THE ABBOT AS WELL.



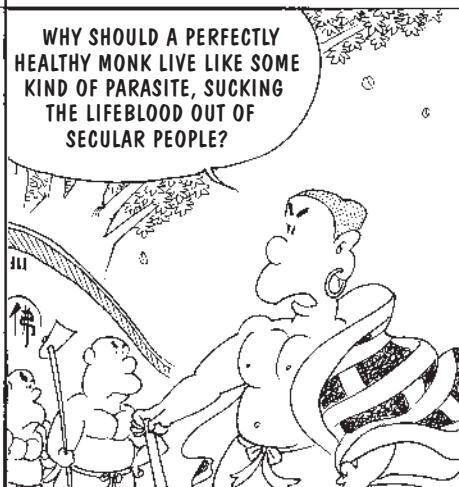
IN INDIA, MONKS WERE PROHIBITED FROM FARMING AND DEPENDED ON OFFERINGS FROM THE FAITHFUL.



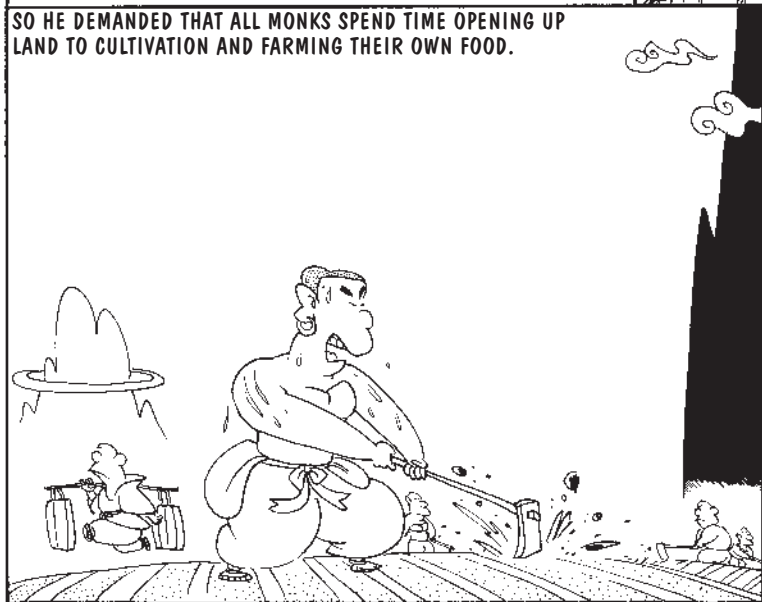
WITH HIS RULES, BAIZHANG AIMED TO ELIMINATE THIS BEGGARLY LIFESTYLE.



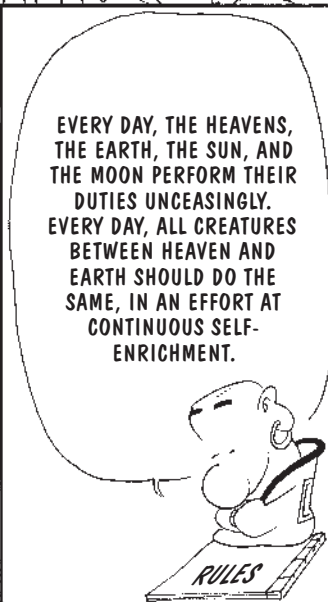
WHY SHOULD A PERFECTLY HEALTHY MONK LIVE LIKE SOME KIND OF PARASITE, SUCKING THE LIFEBLOOD OUT OF SECULAR PEOPLE?



SO HE DEMANDED THAT ALL MONKS SPEND TIME OPENING UP LAND TO CULTIVATION AND FARMING THEIR OWN FOOD.



EVERY DAY, THE HEAVENS, THE EARTH, THE SUN, AND THE MOON PERFORM THEIR DUTIES UNCEASINGLY. EVERY DAY, ALL CREATURES BETWEEN HEAVEN AND EARTH SHOULD DO THE SAME, IN AN EFFORT AT CONTINUOUS SELF-ENRICHMENT.

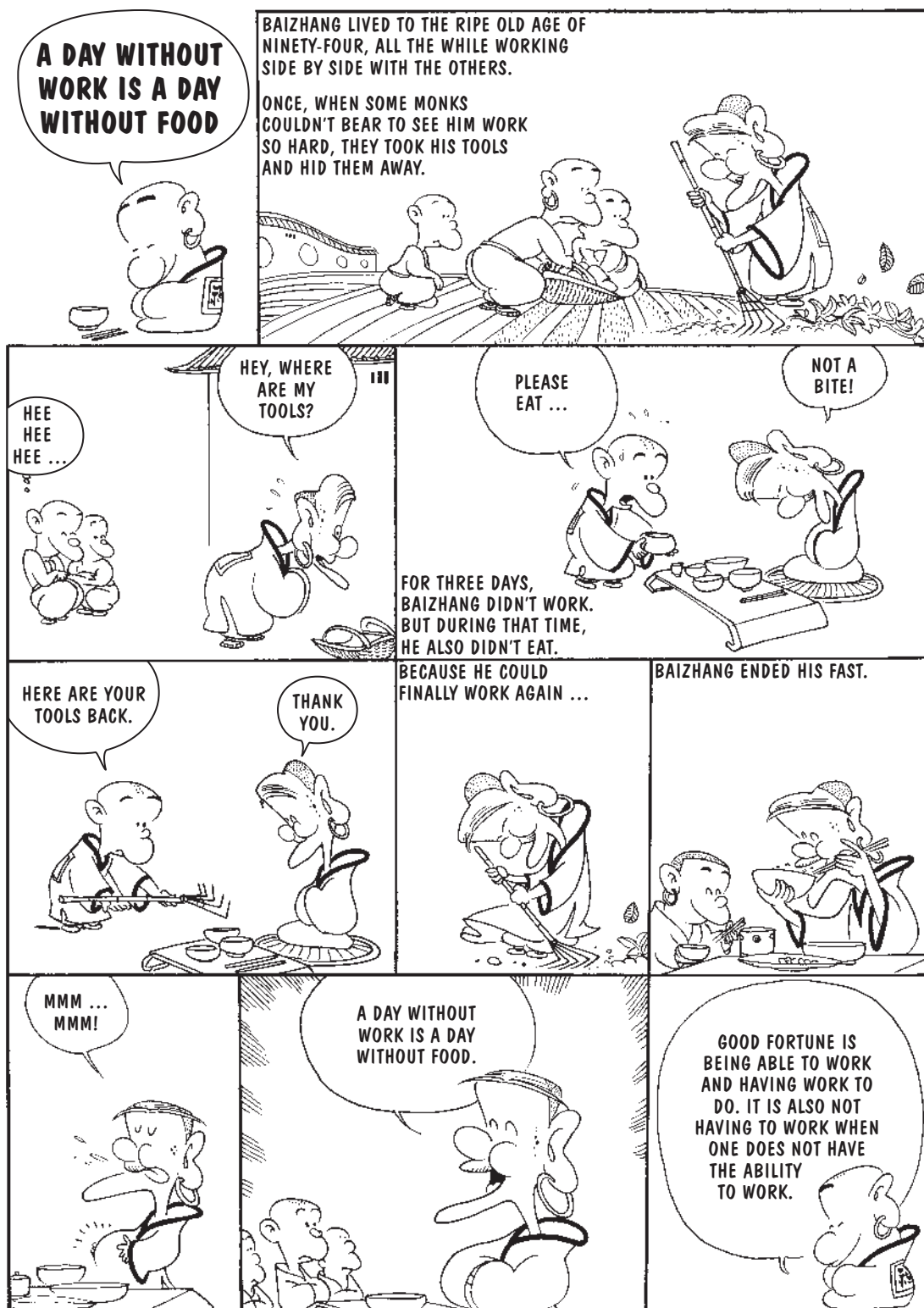


由百丈之始。今略敘大要遍示後代學者。令不忘本也。其諸軌度山門備焉。普請之法蓋上下均力也。凡安眾處有必合資眾力而辦者……。除守寮直堂老病外。並宜齊赴。當思古人一日不作一日不食之誠。

《景德傳燈錄》、《敕修百丈清規》

《祖堂集》

百丈和尚……凡日給執勞，必先於眾。主事不忍，密收作具，而請息焉。師云：「吾無德，爭合勞於人？」師遍求作具，既不獲，而亦忘飧。故有「一日不作，一日不食」之言，流播寰宇矣。



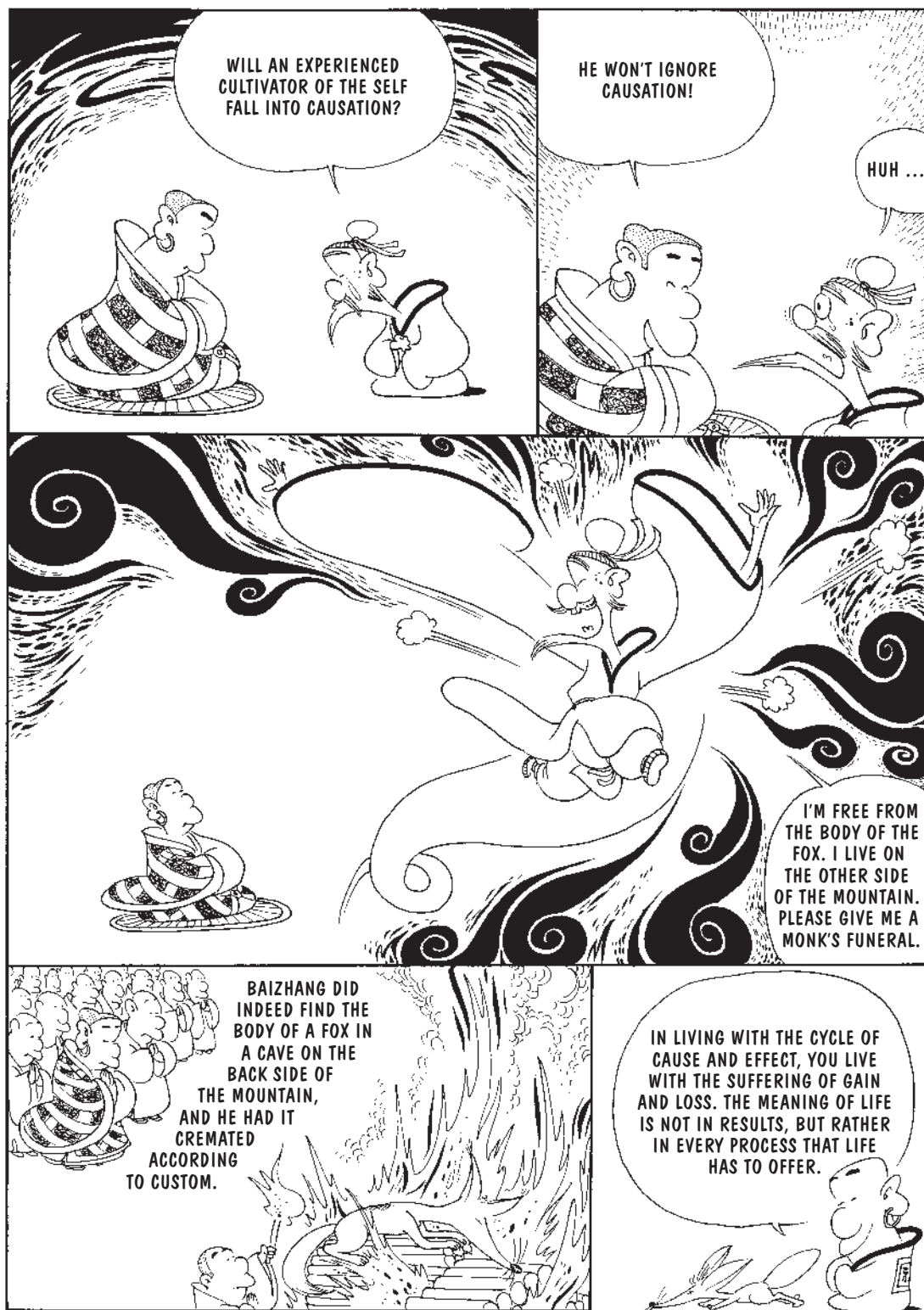


百丈和尚。凡參次有一老人。常隨眾聽法。眾人退老人亦退。忽一日不退。師遂問。面前立者復是何人。老人云。諾某甲非人也。於過去迦葉佛時。曾住此山。因學人問。大修行底人還落因果。也無。某甲對云。不落因果。五百生墮野狐身。



今請和尚。代一轉語貴。脫野狐遂問。大修行底人還落因果。也無。師云。不昧因果。老人於言下大悟。作禮云。某甲已脫野狐身。住在山後。敢告和尚。乞依亡僧事例。師令無維那白槌告眾。食後送亡僧。大眾言議。一眾皆安涅槃堂。又無人病。何故如是。食後只見師領眾。至山後巖下。以杖挑出一死野狐。乃依火葬。

《無門關》



## THE GREAT SUPPRESSION

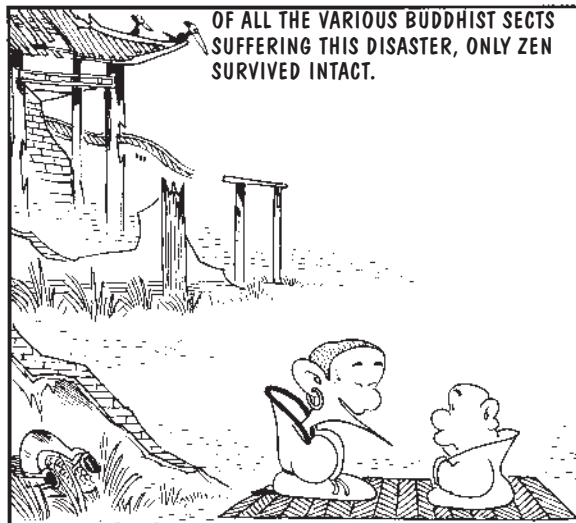
IN THE YEAR 842, BUDDHISM IN CHINA WAS DEALT A TRAGIC BLOW WHEN THE TANG EMPEROR WUZONG BEGAN A MOVEMENT TO WIPE IT OUT FOR ECONOMIC REASONS.

SO MORE THAN 44,600 MONASTERIES AND TEMPLES WERE DESTROYED, MORE THAN 265,000 MONKS AND NUNS WERE RETURNED TO LAY LIFE, AND OVER FIFTEEN THOUSAND SERVANTS WERE TAKEN INTO SERVICE BY THE GOVERNMENT.

FOR EVERY MAN WHO DOESN'T FARM, THERE ARE OTHERS WHO DON'T HAVE FOOD TO EAT. FOR EVERY WOMAN WHO DOESN'T WEAVE, THERE ARE OTHERS WHO DON'T HAVE CLOTHES TO WEAR. YET THE MONASTERIES' MONKS AND NUNS NEITHER FARM NOR WEAVE, AND THE MONASTERIES DRAIN RESOURCES FROM THE PALACE. THIS IS WHAT CAUSED THE FALL OF THE SIX DYNASTIES.

武宗即位，廢浮圖法，天下毀寺四千六百，招提蘭若四萬，籍僧尼為民二十六萬五千人，奴婢十五萬人。若一女不織。天下為之苦寒。一男不耕。天下為之少食。今釋迦垂法不織不耕。

《新唐書》、《廣弘明集》



OF ALL THE VARIOUS BUDDHIST SECTS SUFFERING THIS DISASTER, ONLY ZEN SURVIVED INTACT.

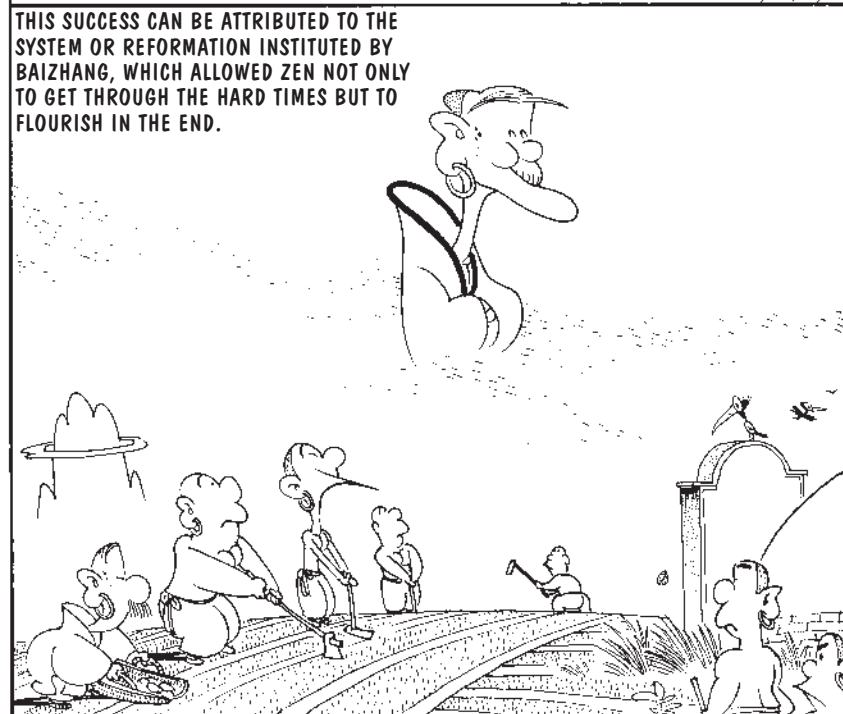


BECAUSE ZEN DIDN'T RELY ON SCRIPTURES OR IDOLS, EVEN THOUGH EVERYTHING WAS DESTROYED, THE ZEN MIND STILL THRIVED.

IN ADDITION, THE ZEN MONKS KNEW HOW TO WORK AND FEND FOR THEMSELVES, NOT NEEDING TO DEPEND ON THE REST OF SOCIETY FOR THEIR SURVIVAL.



THIS SUCCESS CAN BE ATTRIBUTED TO THE SYSTEM OR REFORMATION INSTITUTED BY BAIZHANG, WHICH ALLOWED ZEN NOT ONLY TO GET THROUGH THE HARD TIMES BUT TO FLOURISH IN THE END.



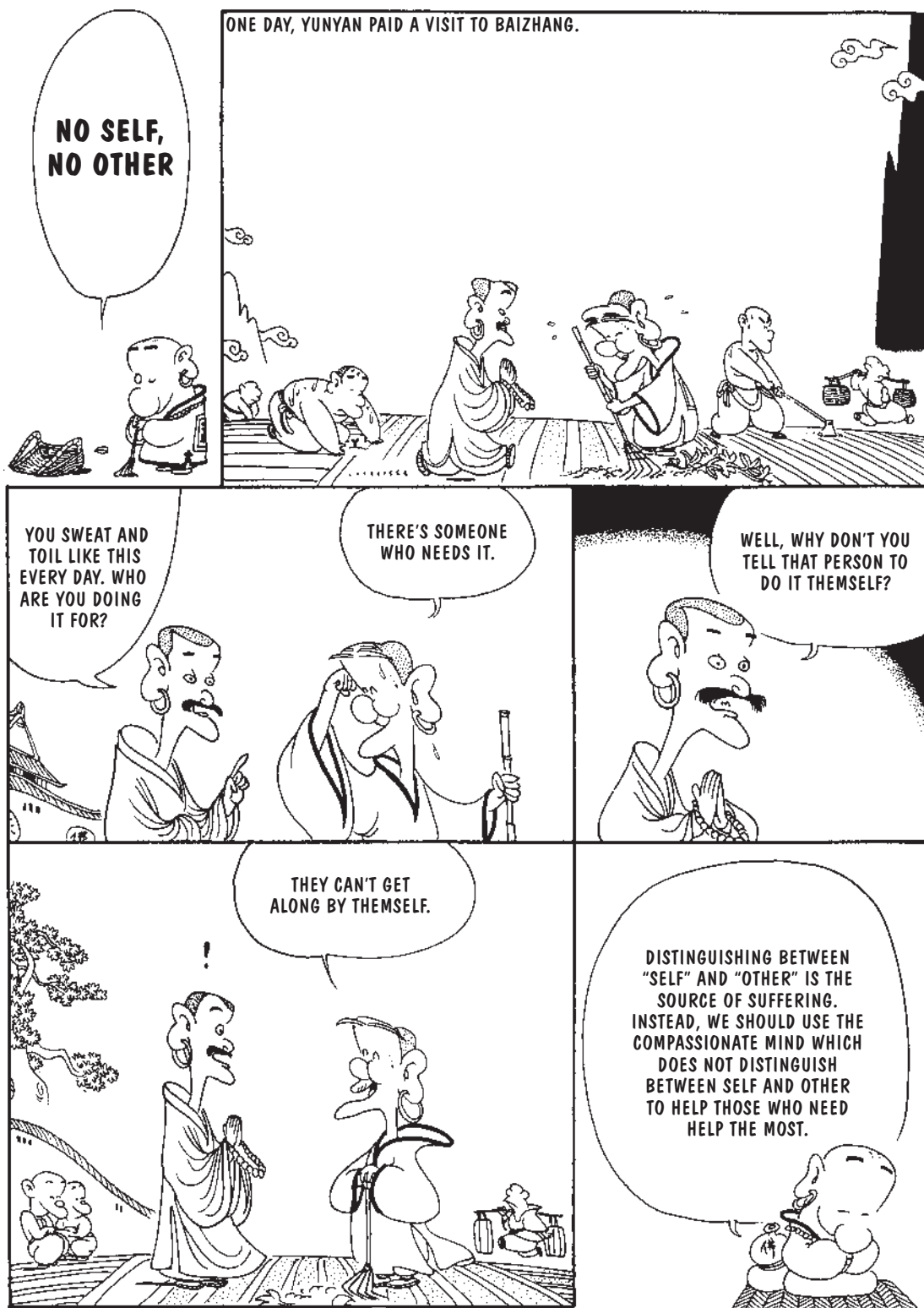
BAIZHANG'S INSISTENCE ON WORKING IS HIGHLY RELEVANT TO ALL OF HUMANITY BECAUSE WHEN YOU DEPEND ON YOUR OWN EFFORTS, YOU ARE ALSO TAKING CONTROL OF YOUR OWN DESTINY.





洪州百丈山懷海禪師……。雲巖問。和尚每日區區為阿誰。師云。有一人要。巖云。因什麼不教伊自作。師云。他無家活。

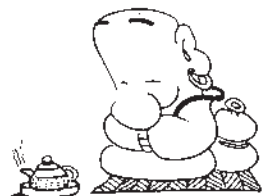
《景德傳燈錄》



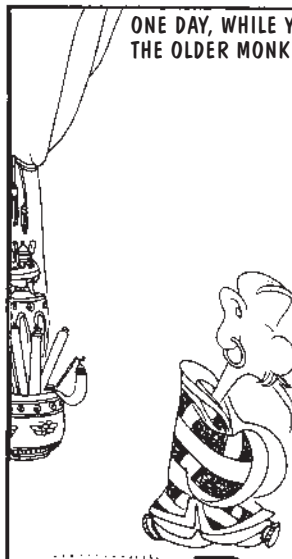
《景德傳燈錄》

潭州雲巖曇晟禪師……。師煎茶次道吾問。煎與阿誰。師曰。有一人要。曰何不教伊自煎。師曰。幸有某甲在。

BECAUSE  
I'M HERE



ONE DAY, WHILE YUNYAN WAS MAKING TEA,  
THE OLDER MONK DAOWU WALKED IN.



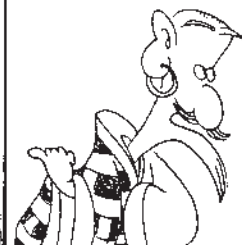
WHO'S THE  
TEA FOR?



THERE'S  
SOMEONE  
WHO WANTS  
TO DRINK IT.



THAT PERSON WHO  
WANTS IT DOESN'T  
KNOW HOW TO MAKE  
IT THEMSELF?



I JUST HAPPENED  
TO BE HERE.



AN ENLIGHTENED PERSON DOESN'T  
DISTINGUISH BETWEEN GUEST AND  
HOST. YOU ARE I, AND I AM YOU.  
THE GUEST AND HOST CAN BE  
DISTINGUISHED, AND THE GUEST  
CAN BE MADE THE HOST. THEY CAN  
ALSO BECOME ONE AT ANY TIME.



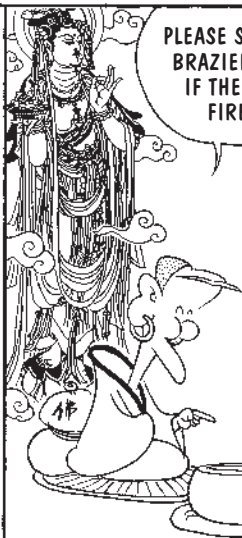
**FIRE  
IN THE  
EMBERS**



LINGYOU OF  
GUISHAN WAS  
A STUDENT OF  
BAIZHANG. HE WAS ALSO  
THE FOUNDER OF THE  
GUISHAN TRADITION, AND  
LIKE MANY MONKS, HE  
CAME TO BE KNOWN BY  
HIS PLACE OF RESIDENCE.



PLEASE STIR UP THE  
BRAZIER AND SEE  
IF THERE'S ANY  
FIRE LEFT.



OKAY.



THE FIRE'S  
GONE OUT.



LET ME  
TRY.



LOOK! ISN'T  
THIS FIRE?

UPON HEARING BAIZHANG'S  
WORDS, GUISHAN WAS  
SUDDENLY ENLIGHTENED.



WHEN CULTIVATING  
ENLIGHTENMENT, THERE  
WILL ALWAYS BE TIMES  
WHEN CONFUSION WILL MAKE  
YOU FEEL LIKE YOU CAN'T FIND  
THE FIRE IN THE EMBERS. THIS  
IS THE TIME WHEN YOU GET IT  
OR YOU DON'T. IT'S PRECISELY  
WHEN YOU'RE ON THE EDGE  
OF DESPAIR THAT YOU  
MUST ENTER A  
LEVEL DEEPER.



潭州為山靈祐禪師……百丈云。汝撥爐中有火否。師撥云。無火。百丈躬起深撥得少火。舉以示之云。此不是火。師發悟。

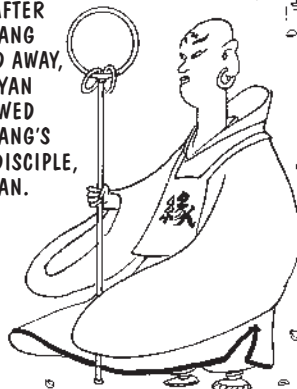
《景德傳燈錄》

鄧州香嚴智閑禪師。厭俗辭親觀方慕道。依瀉山禪會。祐和尚知其法器。欲激發智光。一日謂之曰。吾不問汝平生學解及經卷冊子上記得者。汝未出胞胎未辨東西時。本分事試道一句來。吾要記汝。師憫然無對。沈吟久之。進數語陳其所解。祐皆不許。師曰。却請和尚為說。祐曰。吾說得是吾之見解。於汝眼目何有益乎。師遂歸堂。遍檢所集諸方語句無一言可將酬對。乃自歎曰。畫餅不可充飢。

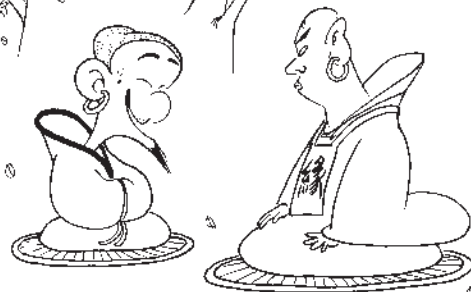
# XIANGYAN HITS BAMBOO



XIANGYAN WAS ORIGINALLY A STUDENT OF BAIZHANG, AND ALTHOUGH HE WAS WELL-VERSED IN THE SCRIPTURES, HE STILL COULDN'T GET A HANDLE ON THE MEANING OF ZEN. AFTER BAIZHANG PASSED AWAY, XIANGYAN FOLLOWED BAIZHANG'S BEST DISCIPLE, GUISHAN.



I'VE HEARD THAT WHEN YOU WERE WITH BAIZHANG, YOU COULD GIVE TEN ANSWERS FOR EVERY QUESTION AND A HUNDRED ANSWERS FOR EVERY TEN QUESTIONS. THAT'S BECAUSE YOU'RE SMART AND YOU'RE A GOOD TALKER.



BUT LIFE AND DEATH ARE THE BIG QUESTIONS. TELL ME—BEFORE YOU WERE CONCEIVED BY YOUR PARENTS, WHAT WERE YOU?



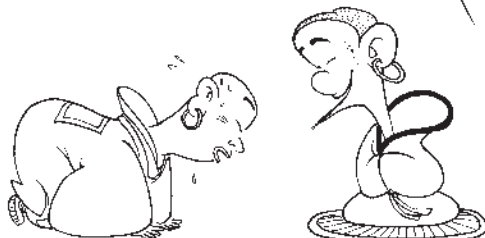
THIS QUESTION SENT XIANGYAN INTO A DITHER, AND AFTER PAGING THROUGH ALL HIS BOOKS, HE STILL COULDN'T FIGURE IT OUT.



I GUESS IT'S TRUE THAT YOU CAN'T EAT A PAINTING OF A BISCUIT ...

PLEASE TELL ME THE ANSWER!

IF I TELL YOU NOW, YOU WILL BE ANGRY WITH ME LATER.



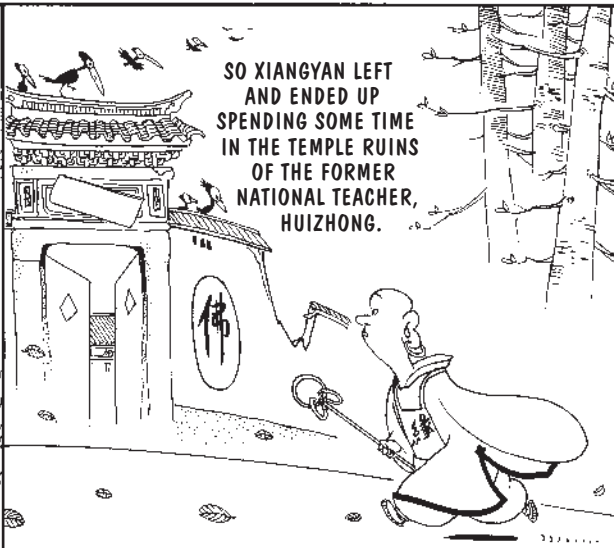
EVEN IF I WERE TO TELL YOU, IT WOULD BE MY ANSWER, AND IT COULD NEVER BECOME YOURS.



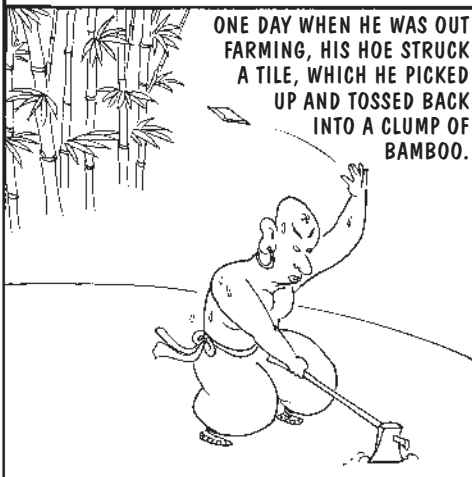
WHY BOTHER WITH ALL THE BUDDHA-DHARMA STUFF? I'D BE BETTER OFF ROAMING AROUND AS A BEGGAR MONK.



SO XIANGYAN LEFT AND ENDED UP SPENDING SOME TIME IN THE TEMPLE RUINS OF THE FORMER NATIONAL TEACHER, HUIZHONG.

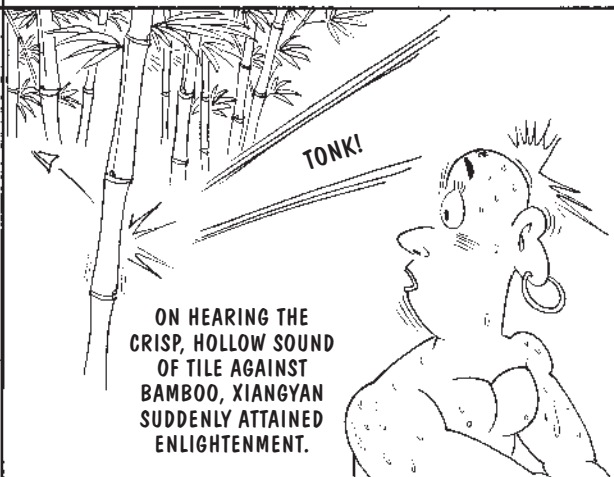


ONE DAY WHEN HE WAS OUT FARMING, HIS HOE STRUCK A TILE, WHICH HE PICKED UP AND TOSSED BACK INTO A CLUMP OF BAMBOO.



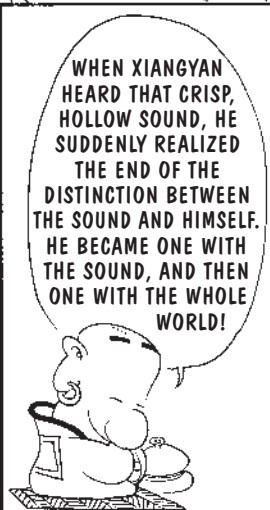
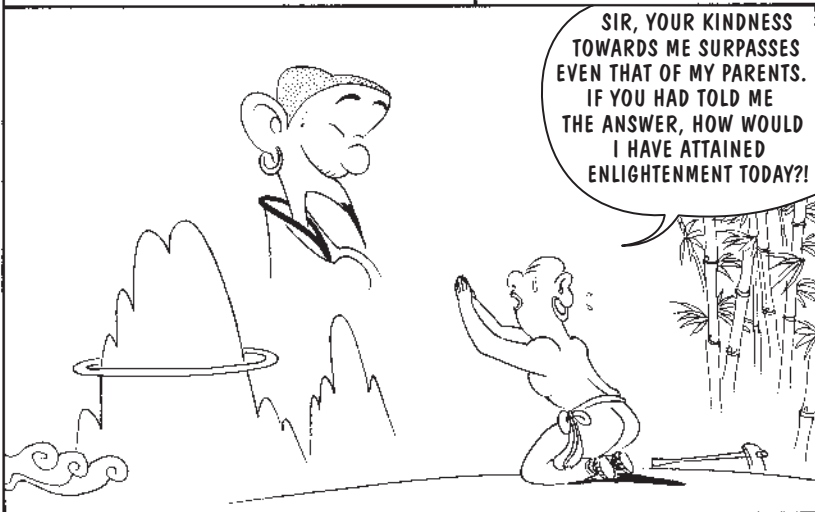
TONK!

ON HEARING THE CRISP, HOLLOW SOUND OF TILE AGAINST BAMBOO, XIANGYAN SUDDENLY ATTAINED ENLIGHTENMENT.



SIR, YOUR KINDNESS TOWARDS ME SURPASSES EVEN THAT OF MY PARENTS. IF YOU HAD TOLD ME THE ANSWER, HOW WOULD I HAVE ATTAINED ENLIGHTENMENT TODAY?!

WHEN XIANGYAN HEARD THAT CRISP, HOLLOW SOUND, HE SUDDENLY REALIZED THE END OF THE DISTINCTION BETWEEN THE SOUND AND HIMSELF. HE BECAME ONE WITH THE SOUND, AND THEN ONE WITH THE WHOLE WORLD!



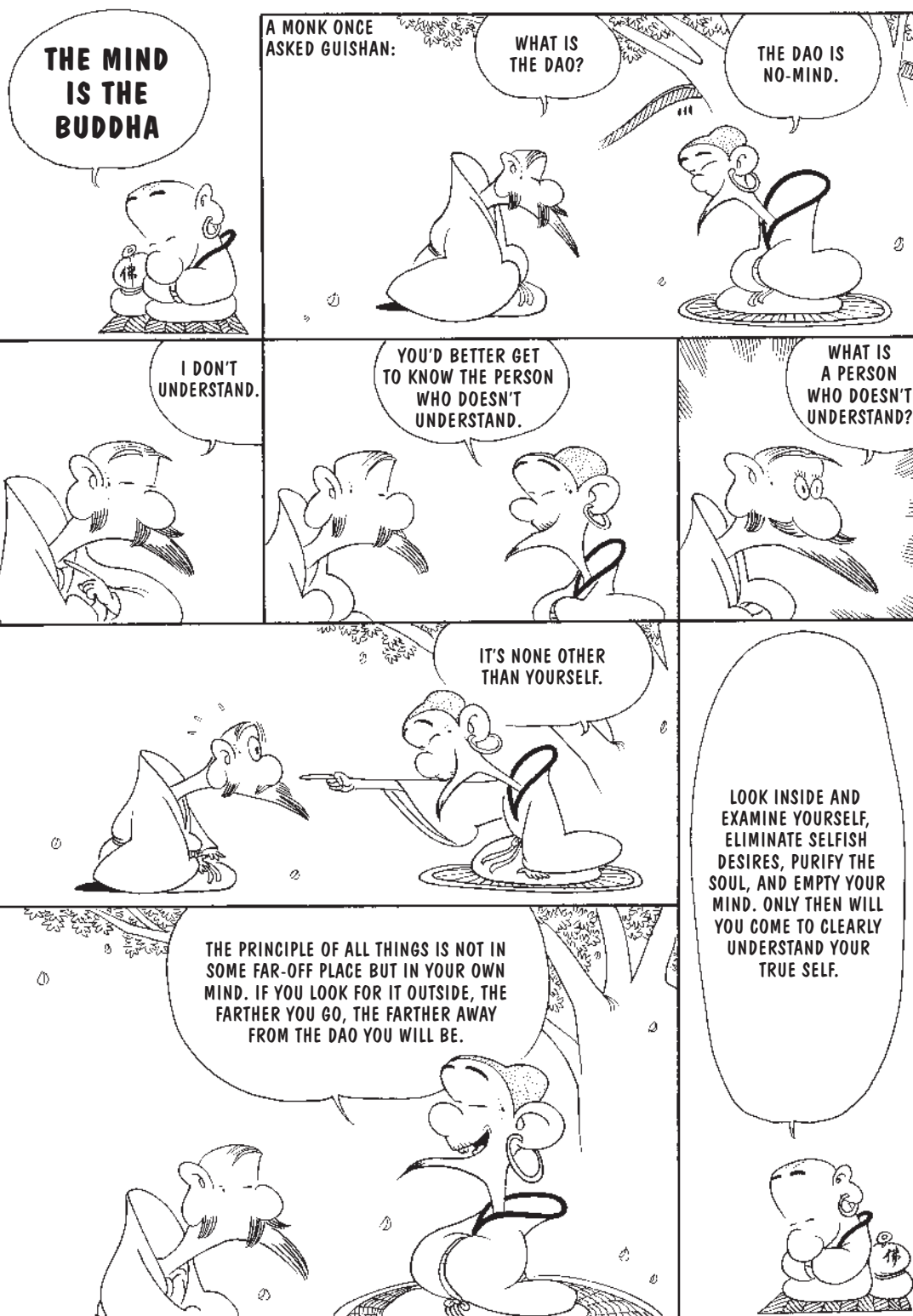
於是盡焚之曰。此生不學佛法也。且作箇長行粥飯僧免役心神。遂泣辭瀉山而去。抵南陽觀忠國師遺迹遂憩止焉。一日因山中芟除草木。以瓦礫擊竹作聲。俄失笑間廓然惺悟。遽歸沐浴焚香遙禮瀉山。贊云。和尚大悲恩逾父母。當時若為我說却。何有今日事也。

《景德傳燈錄》



潭州為山靈祐禪師……。僧問。如何是道。師曰。無心是道。曰。某甲不會。師曰。會取不會底好。曰。如何是不會底。師曰。祇汝是。不是別人。復曰。今時人但直下體取不會底。正是汝心。正是汝佛。若向外得一知一解。將為禪道。且沒交涉。

《五燈會元》

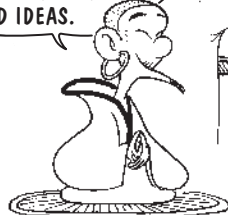




# THE DEVIL OF LANGUAGE

YANGSHAN WAS A PUPIL OF GUISHAN.

HEY, KID, YOU'VE GOT TO HURRY AND ATTAIN ENLIGHTENMENT. DON'T CLING TO LANGUAGE AND IDEAS.



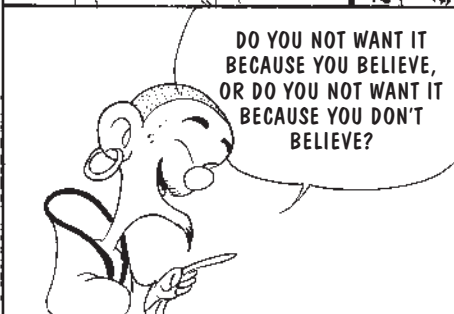
I DON'T EVEN WANT BELIEF!



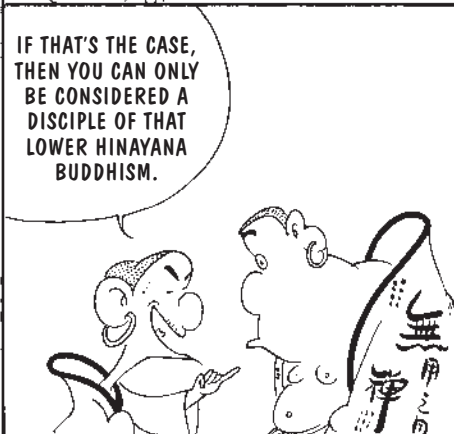
WHAT CAN I BELIEVE IN BESIDES MYSELF?



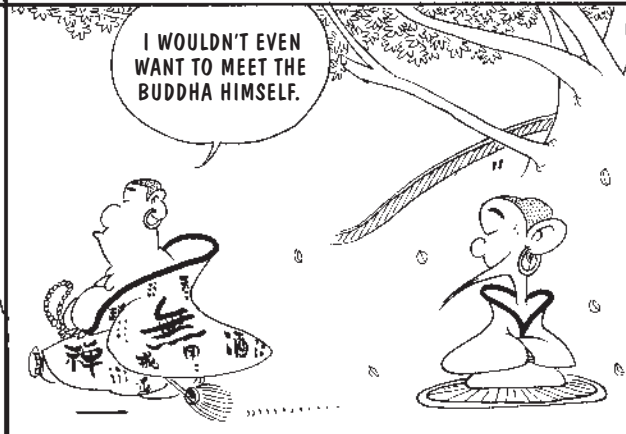
DO YOU NOT WANT IT BECAUSE YOU BELIEVE, OR DO YOU NOT WANT IT BECAUSE YOU DON'T BELIEVE?



IF THAT'S THE CASE, THEN YOU CAN ONLY BE CONSIDERED A DISCIPLE OF THAT LOWER HINAYANA BUDDHISM.

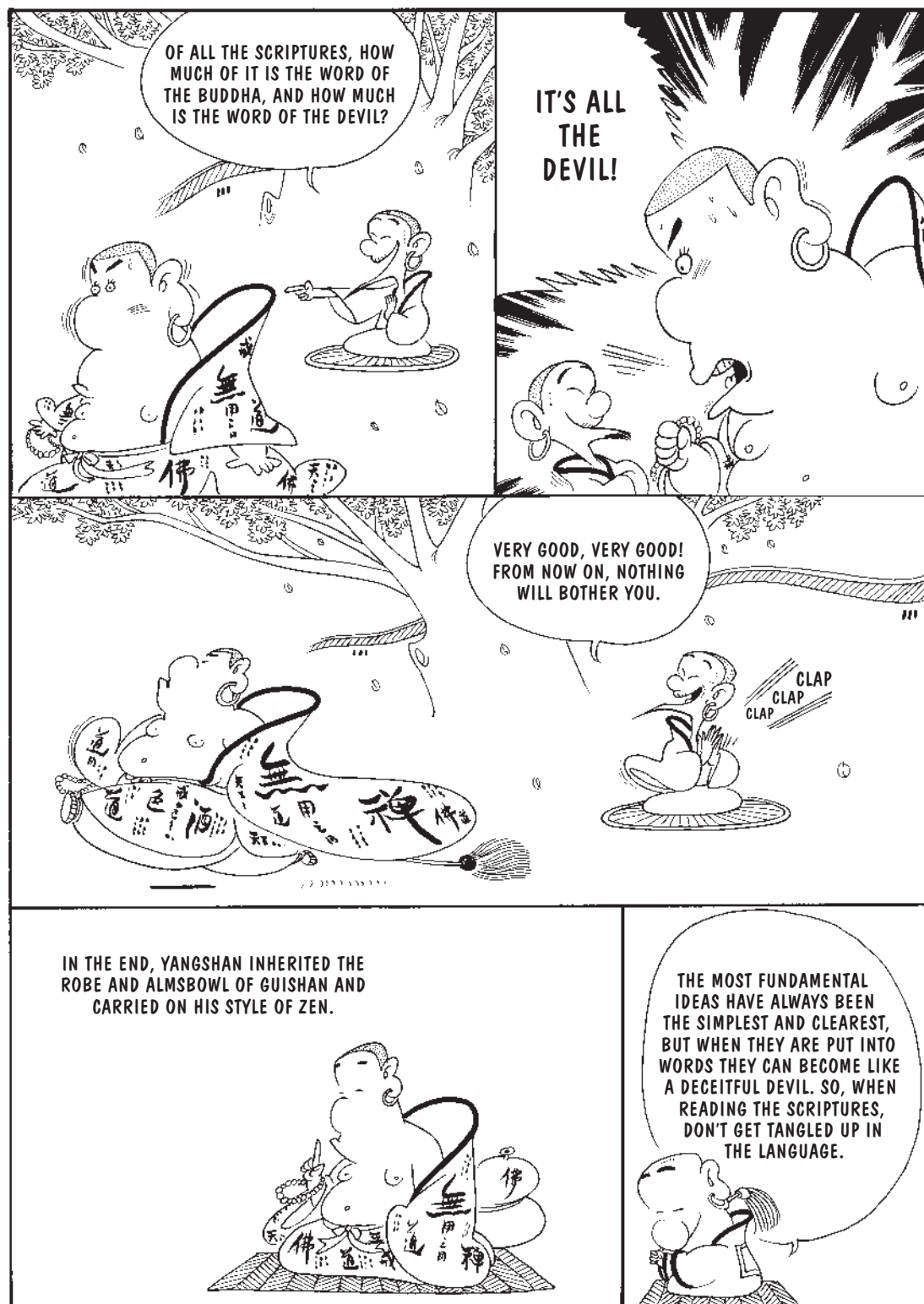


I WOULDN'T EVEN WANT TO MEET THE BUDDHA HIMSELF.



師謂仰山曰。寂子速道莫入陰界。仰山云。慧寂信亦不立。師云。子信了不立不信不立。仰山云。只是慧寂更信阿誰。師云。若恁麼即是定性聲聞。仰山云。慧寂佛亦不見。

師問仰山。涅槃經四十卷多少佛說多少魔說。仰山云。總是魔說。師云。已後無人奈子何。  
 《景德傳燈錄》



# EATING AND SLEEPING

ONCE, AFTER GOING AWAY FOR THE SUMMER, YANGSHAN PAID A VISIT TO GUISHAN.

HEY, KID, WHAT DID YOU DO OVER YOUR SUMMER VACATION?

I PLOWED A PLOT OF LAND AND SOWED A BASKET OF SEEDS.

HEY, SO YOU DIDN'T WASTE YOUR SUMMER AT ALL!

AND HOW DID YOU SPEND YOUR SUMMER?

DURING THE DAY I ATE, AND AT NIGHT I SLEPT.

THEN YOU DIDN'T WASTE YOUR SUMMER, EITHER!

GRANDEUR AND SIMPLICITY AREN'T REALLY SO DIFFERENT. AS LONG AS YOU LIVE ACCORDING TO YOUR ORDINARY MIND, YOU HAVEN'T WASTED YOUR TIME. GRANDEUR HAS ITS GOOD SIDE, AND SIMPLICITY HAS ITS GOOD SIDE.

袁州仰山慧寂禪師……師夏罷。問訊滄山。山云。一夏不見上來。在下面。作何所務。師云。某甲在下。鋤得一片畚。下得一籬種。滄云。子今夏也不空過。師却問滄山。和尚今夏。作得箇甚麼。滄云。日中一食。夜後一寢。師云。和尚今夏。也不空過。

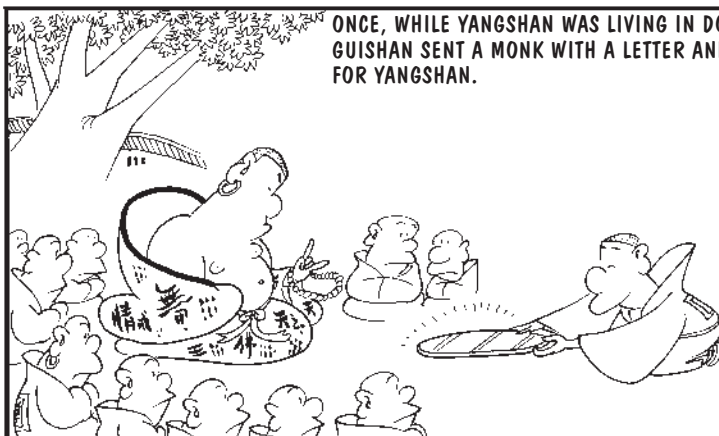
《聯燈會要》

師住東平。為山寄鏡子一面。并書至。師陞堂。受書畢。提起鏡子。示眾云。大眾且道。是為山鏡。是東平鏡。若道是東平鏡。又是為山寄來。若道是為山鏡。又在東平手裏。若道得。即留取。若道不得。即撲破去也。如是三說。眾皆無對。師遂撲破。

SELF  
AND  
OTHER



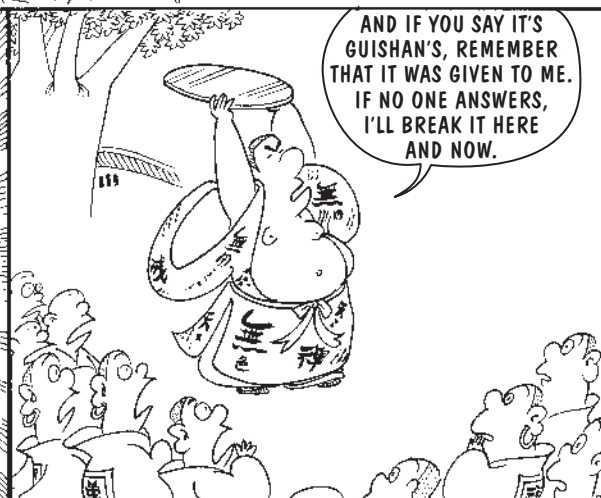
ONCE, WHILE YANGSHAN WAS LIVING IN DONGPING, GUISHAN SENT A MONK WITH A LETTER AND A MIRROR FOR YANGSHAN.



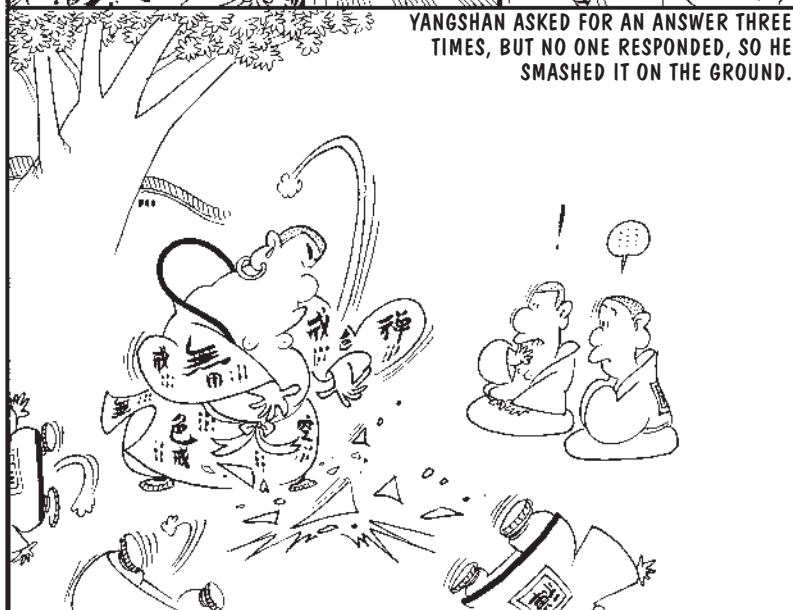
TELL ME, IS THIS MIRROR  
GUISHAN'S OR MINE?  
IF YOU SAY IT'S MINE,  
REMEMBER THAT IT  
WAS SENT TO ME  
BY GUISHAN.



AND IF YOU SAY IT'S  
GUISHAN'S, REMEMBER  
THAT IT WAS GIVEN TO ME.  
IF NO ONE ANSWERS,  
I'LL BREAK IT HERE  
AND NOW.

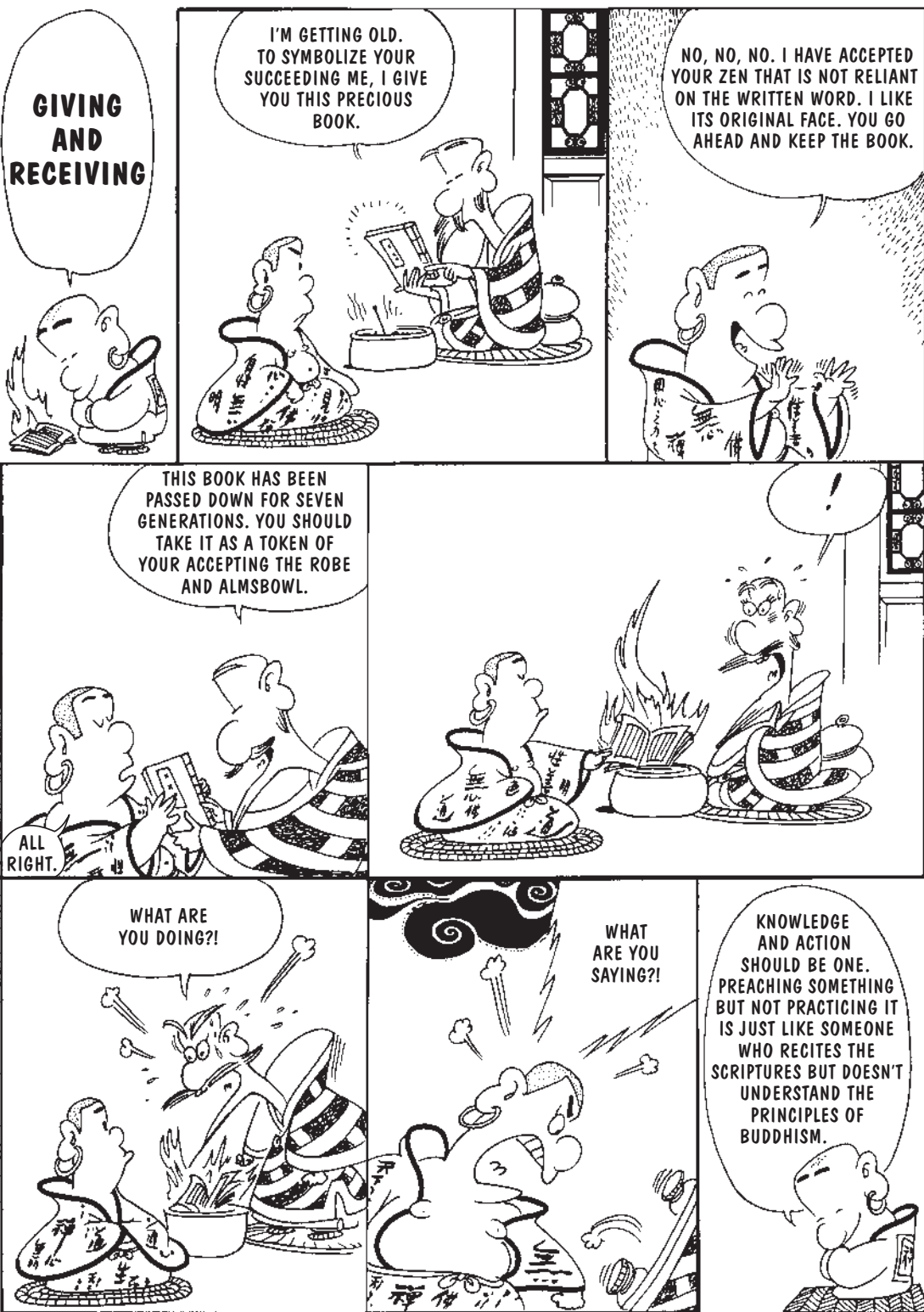


YANGSHAN ASKED FOR AN ANSWER THREE  
TIMES, BUT NO ONE RESPONDED, SO HE  
SMASHED IT ON THE GROUND.



AFTER ENLIGHTENMENT,  
THE SELF AND THE  
UNIVERSE BECOME ONE  
INTEGRATED BODY. THERE'S  
NO DISTINCTION BETWEEN  
SELF AND OTHER. ALL OF LIFE  
ENCOMPASSES THE FOUR  
CORNERS OF THE EARTH  
AND THE ENTIRE SPECTRUM  
OF TIME.





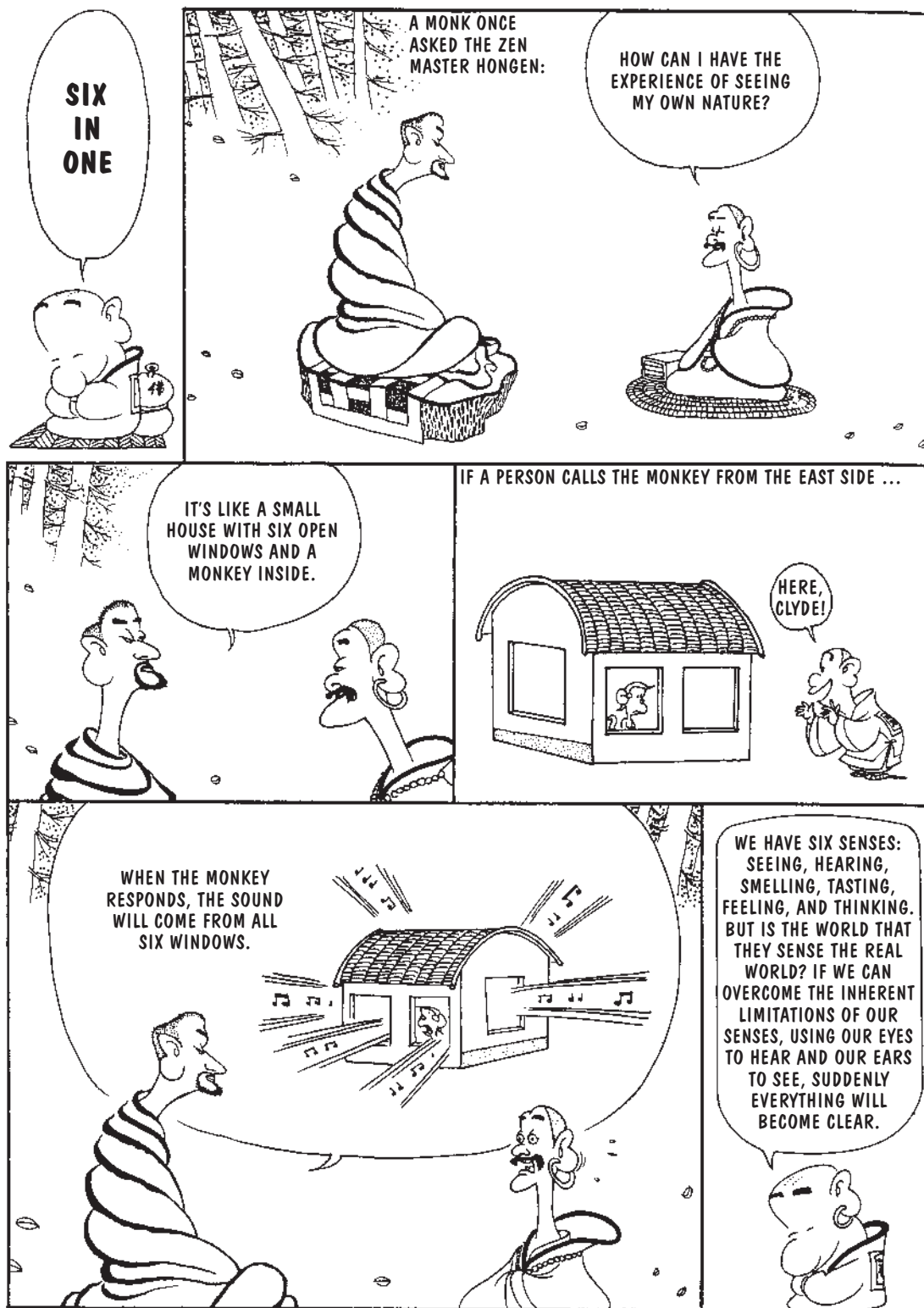
袁州仰山慧寂通智禪師……耽源謂師曰。國師當時傳得六代祖師圓相。共九十七箇。授與老僧。乃曰。吾滅後三十年。南方有一沙彌到來。大興此教。次第傳受。無令斷絕。我今付汝。汝當奉持。遂將其本過與師。師接得一覽。便將火燒却。

《五燈會元》



朗州中邑洪恩禪師。仰山……問如何得見性。師云。譬如有屋。屋有六窓。內有一獼猴。東邊喚山山山。應如是六窓俱喚俱應。

《景德傳燈錄》





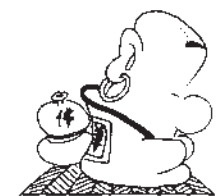
鄧州香嚴智閑禪師……一日謂眾曰。如人在千尺懸崖。口銜樹枝。腳無所躡。手無所攀。忽有人問如何是西來意。若開口答即喪身失命。若不答又違他所問。當怎麼時作麼生。時有招上座出曰。上樹時即不問。未上樹時如何。師笑而已。

《景德傳燈錄》

ZHIXIAN OF  
XIANGYAN  
SAID TO HIS  
DISCIPLES:

SUPPOSE  
SOMEONE CLIMBS  
TO A HIGH TREE  
BRANCH AND  
HANGS THERE BY  
HIS TEETH. THEN  
ANOTHER PERSON  
COMES ALONG  
AND SAYS:

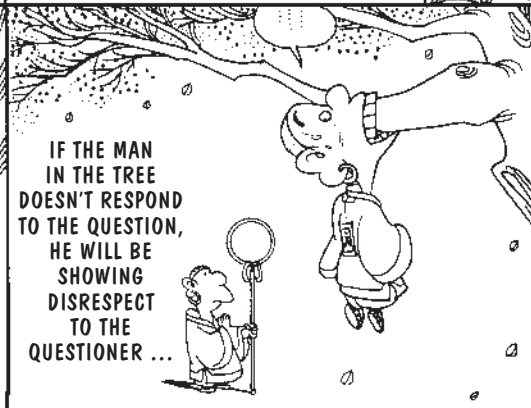
XIANGYAN  
UP A TREE



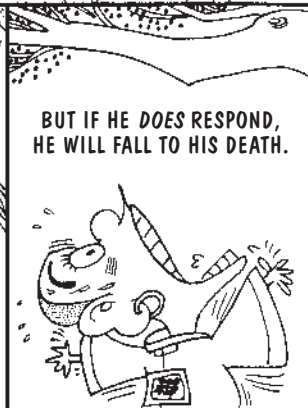
EXCUSE ME,  
WHAT IS THE  
MEANING OF  
THE BUDDHA-  
DHARMA?



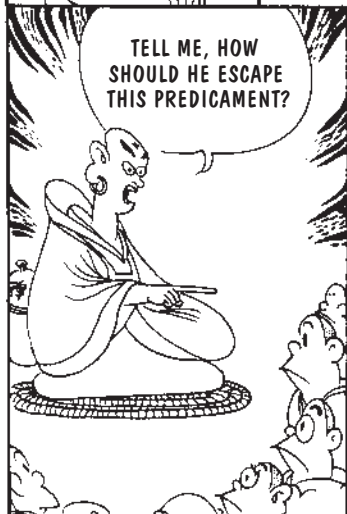
IF THE MAN  
IN THE TREE  
DOESN'T RESPOND  
TO THE QUESTION,  
HE WILL BE  
SHOWING  
DISRESPECT  
TO THE  
QUESTIONER ...



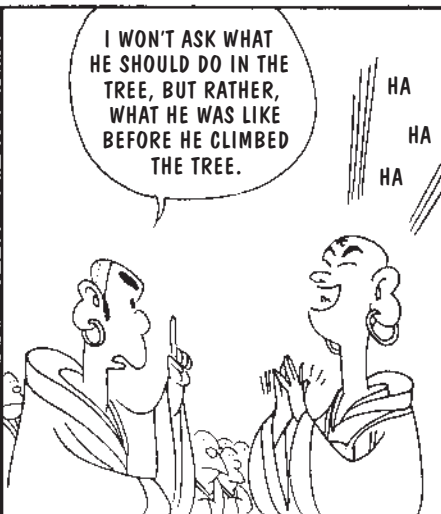
BUT IF HE *DOES* RESPOND,  
HE WILL FALL TO HIS DEATH.



TELL ME, HOW  
SHOULD HE ESCAPE  
THIS PREDICAMENT?



I WON'T ASK WHAT  
HE SHOULD DO IN THE  
TREE, BUT RATHER,  
WHAT HE WAS LIKE  
BEFORE HE CLIMBED  
THE TREE.



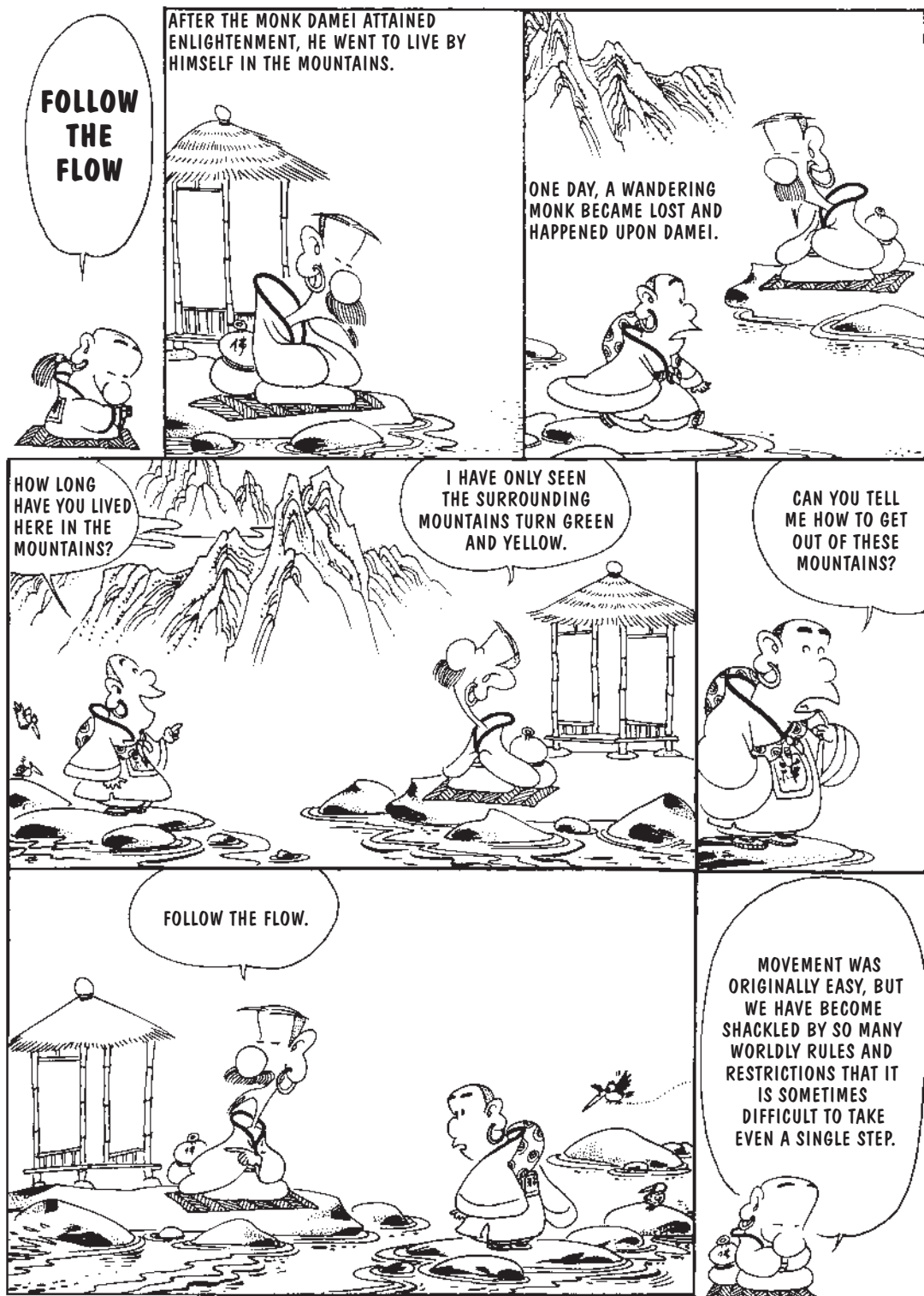
HA  
HA  
HA

IN REGARD TO THE  
FUNDAMENTAL TRUTH,  
WHICH PRECEDES  
WORDLESSNESS, LIFE  
BEFORE WORDLESSNESS  
SHOULD BE USED IN  
RESPONSE.



明州大梅山法常禪師……。師即大悟。唐貞元中居於天台山餘姚南七十里。梅子真舊隱。時鹽官會下一僧入山采拄杖。迷路至庵所。問曰。和尚在此山來多少時也。師曰。只見四山青又黃。又問。出山路向什麼處去。師曰。隨流去。

《景德傳燈錄》



**JUZHİ'S  
ONE-  
FINGER  
ZEN**

NOT LONG  
AFTER JUZHİ  
BECAME A  
MONK, HE  
MOVED INTO  
A GRASS HUT \*  
AND SPENT HIS  
TIME IN SOLITARY  
SELF-CULTIVATION.



ONE DAY, A NUN NAMED  
SHIJI APPROACHED HIS  
HUT, WALKED THREE  
CIRCLES AROUND JUZHİ,  
AND SAID:



IF YOU CAN SAY JUST  
ONE WORD, I'LL TAKE  
OFF MY HAT TO YOU.



OH, I KNOW THIS IS  
SOME KIND OF CRAFTY  
ZEN CHALLENGE, BUT  
WHAT DOES IT MEAN?



SINCE YOU  
CANNOT ANSWER,  
I'LL TAKE MY  
LEAVE NOW.



OH! JUST WHAT  
DID SHE MEAN?!  
AND WHAT DID  
THAT STRAW HAT  
REPRESENT?!



婺州金華山俱胝和尚初住庵。有尼名實際。到庵戴笠子執錫繞師三匝云。道得即拈下笠子。三問。師皆無對……。尼去後歎曰。

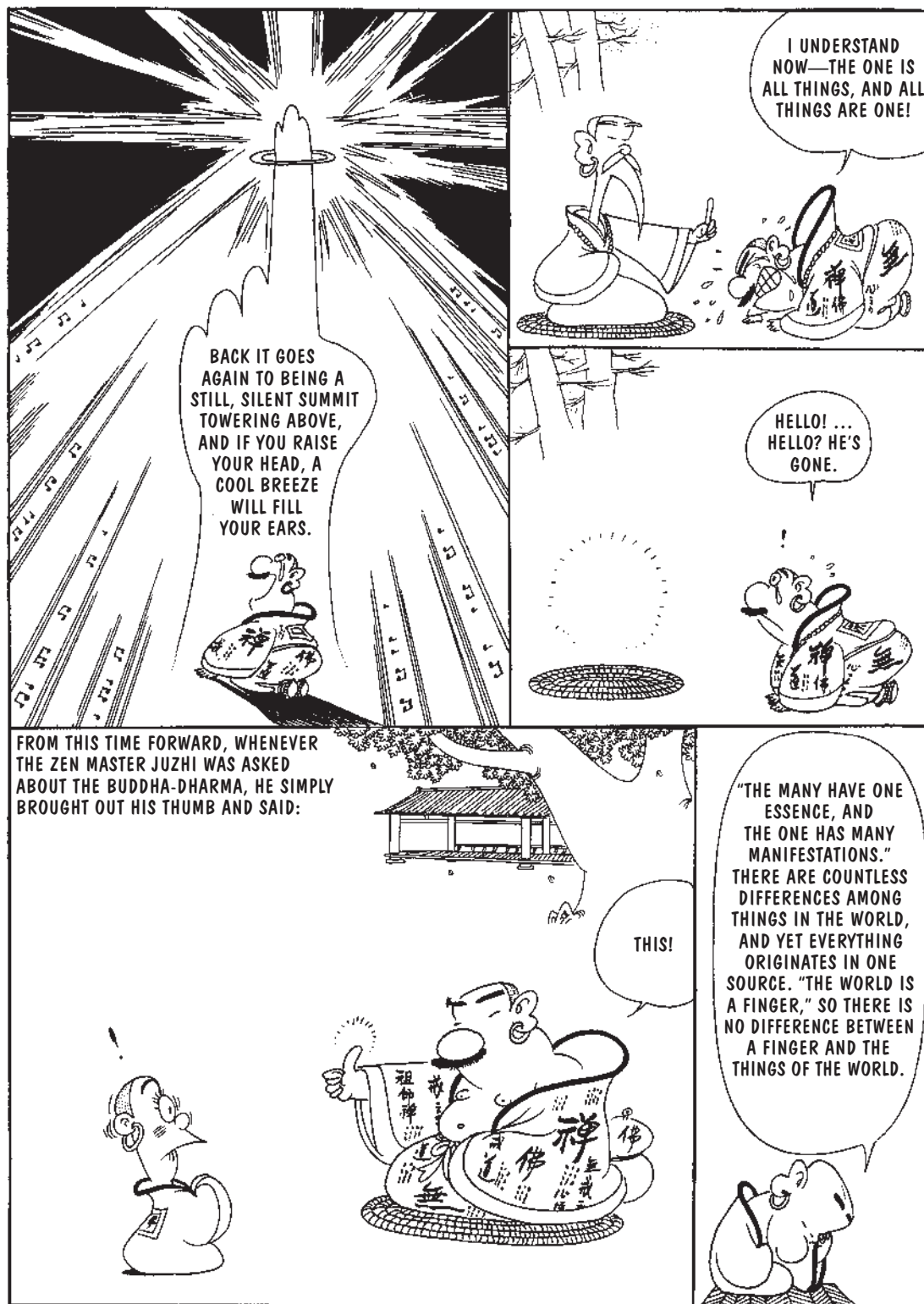
我雖處丈夫之形。而無丈夫之氣。擬棄庵往諸方參尋。其夜山神告曰。不須離此山。將有大菩薩來為和尚說法也。  
果旬日天龍和尚到庵。師乃迎禮具陳前事。天龍豎一指而示之。師當下大悟。



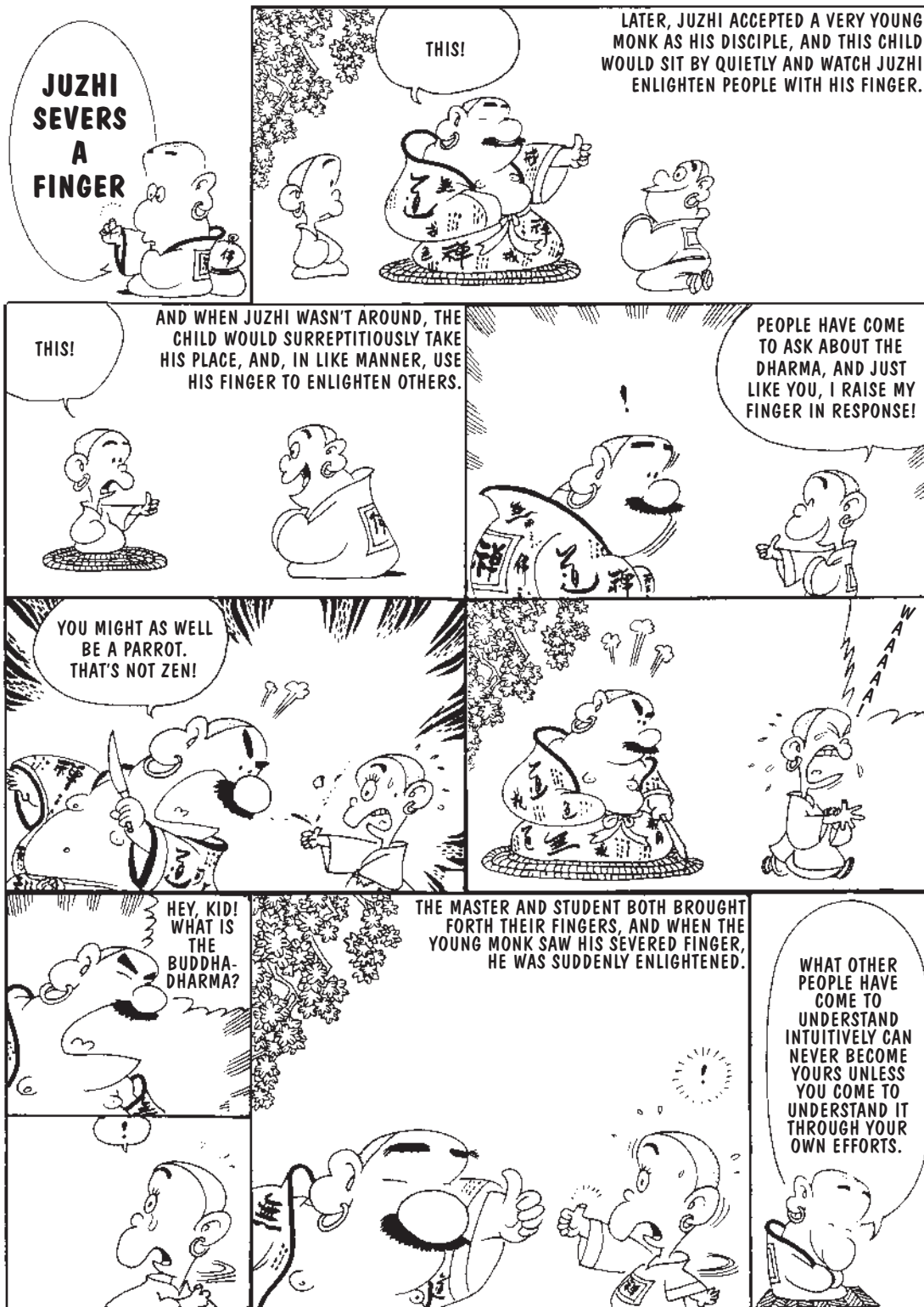




自此凡有參學僧到。師唯舉一指無別提唱。  
《景德傳燈錄》





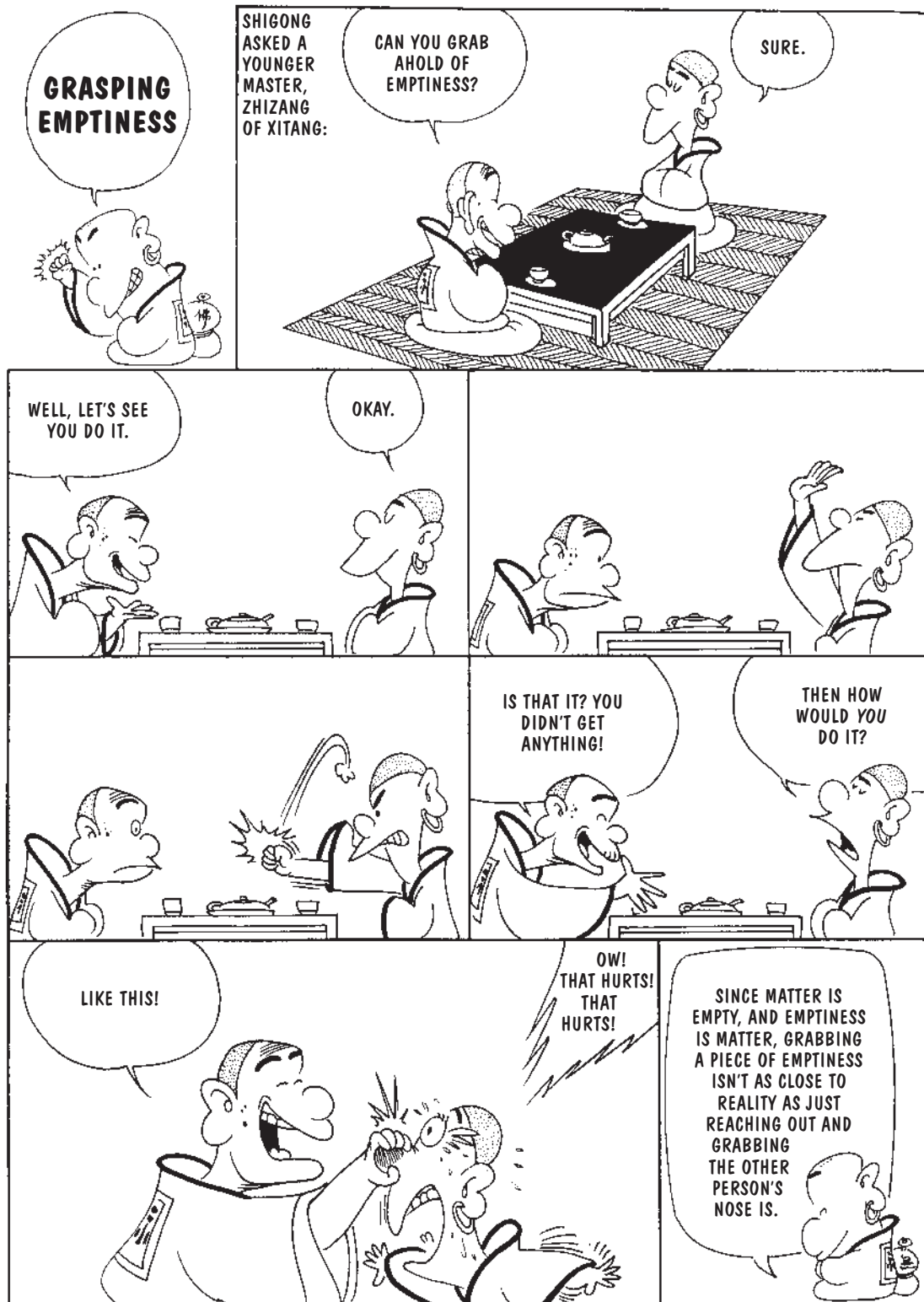


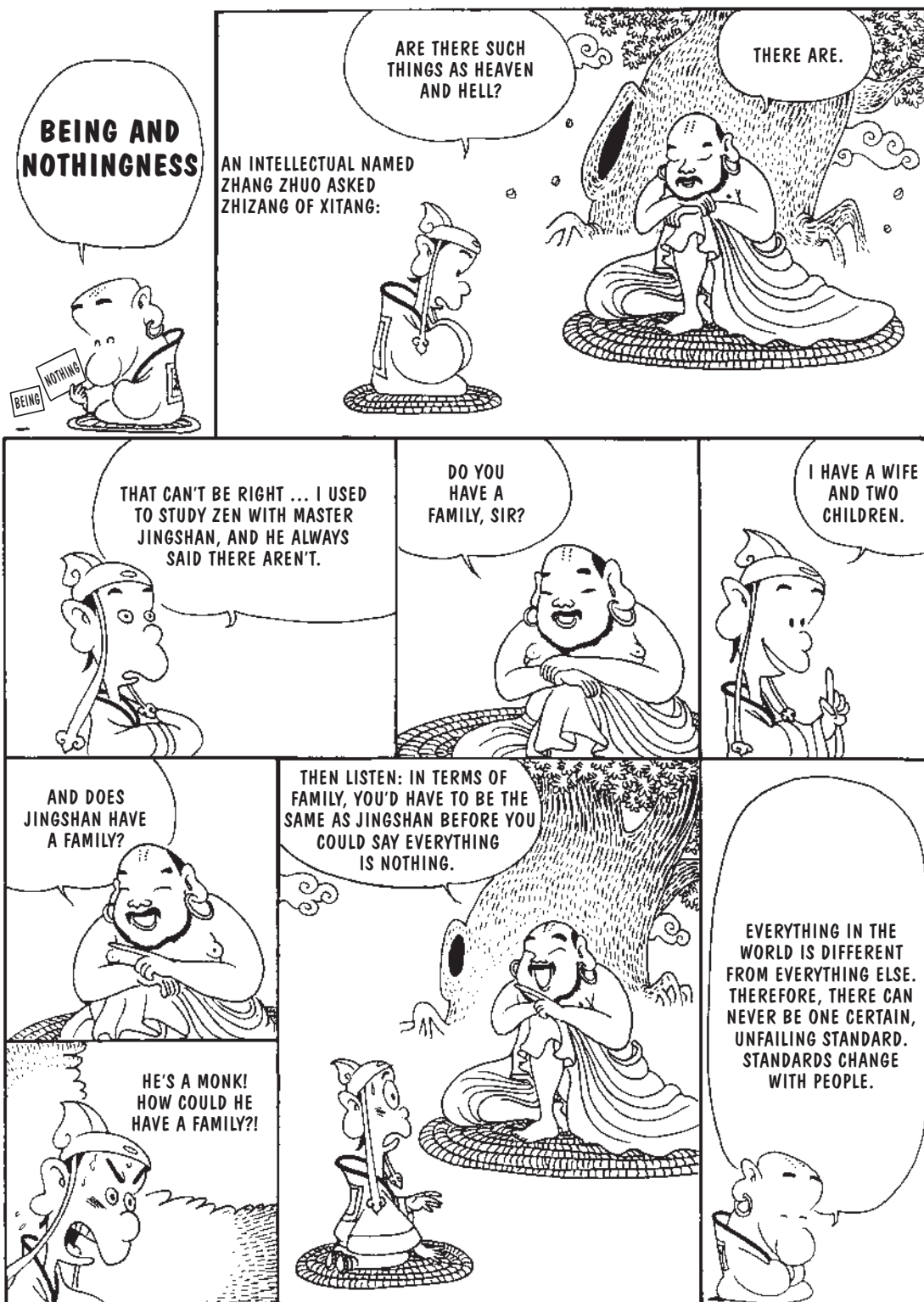
有一童子於外被人詰曰。和尚說何法要。童子豎起指頭。歸而舉似師。師以刀斷其指頭。童子叫喚走出。師召一聲。童子回首。師却豎起指頭。童子豁然領解。

《景德傳燈錄》

撫州石鞏慧藏禪師……。師問西堂。汝還解捉得虛空麼。西堂云。捉得。師云。作麼生捉。堂以手撮虛空。師云。作麼生恁麼捉虛空。堂却問。師兄作麼生捉。師把西堂鼻孔拽。西堂作忍痛聲。

《景德傳燈錄》

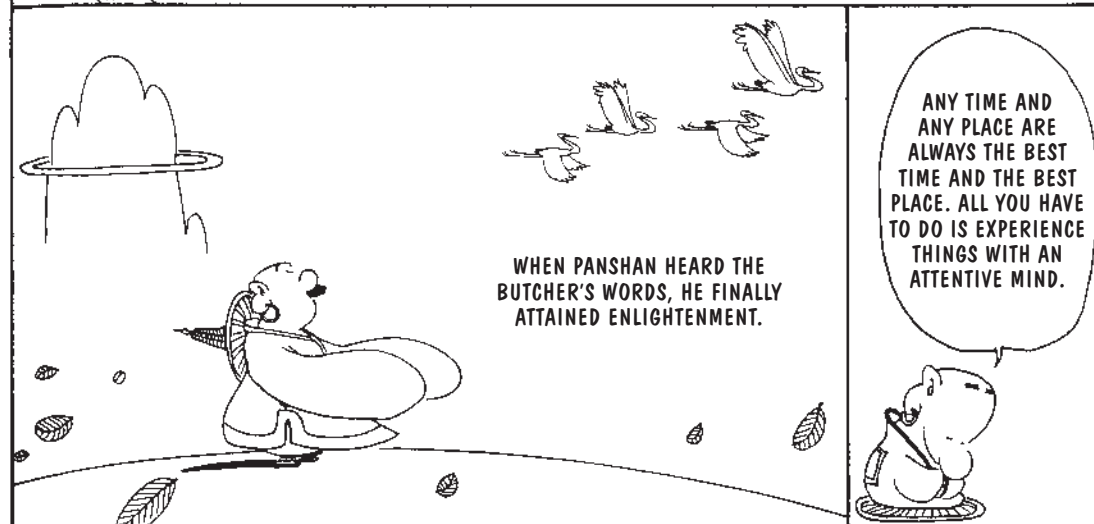
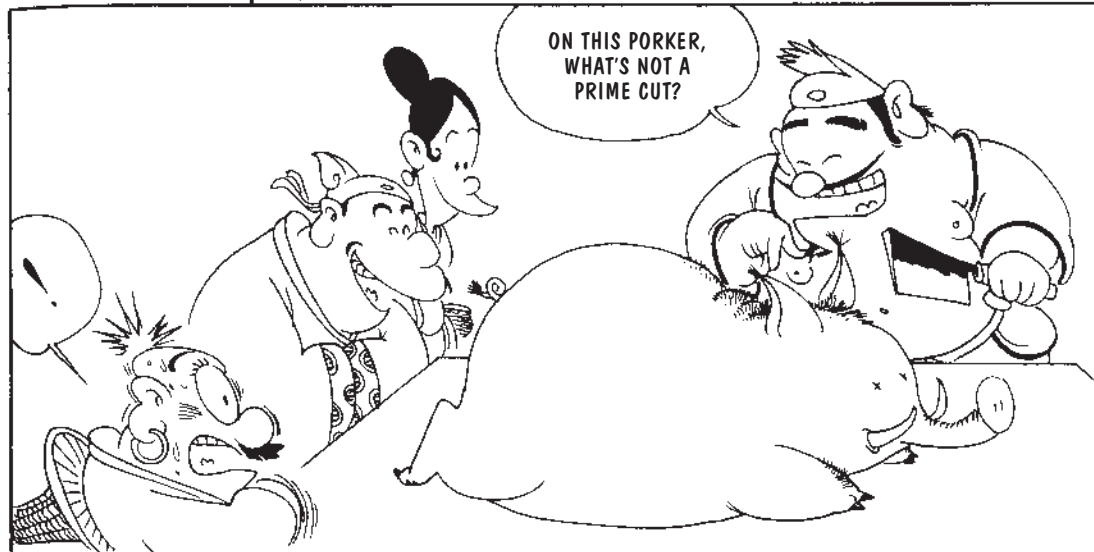
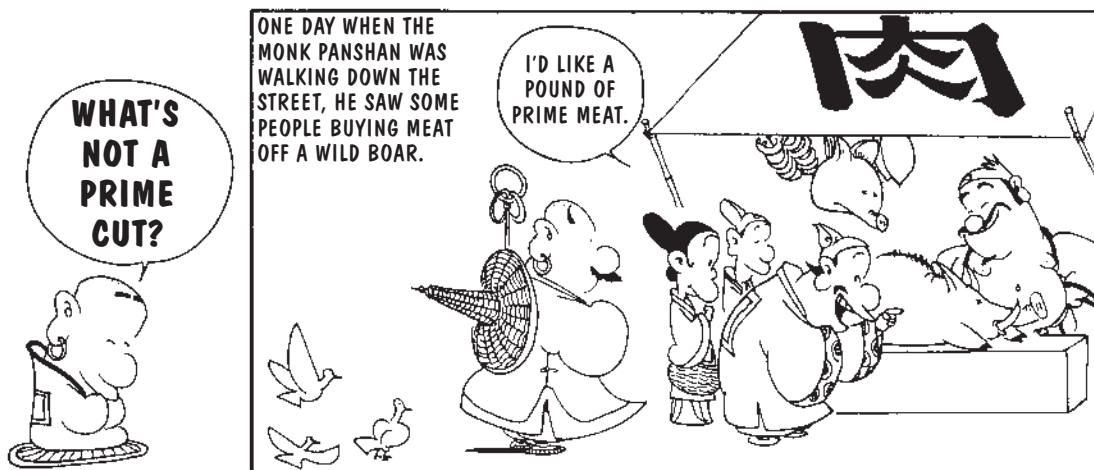




《景德傳燈錄》

師住西堂。後有一俗士問。有天堂地獄否。師曰有……。曰和尚怎麼道莫錯否。師曰。汝曾見尊宿來耶。曰某甲曾參徑山和尚來。師曰。徑山向汝作麼生道。曰他道一切總無。師曰。汝有妻否。曰有。師曰。徑山和尚有妻否。曰無。師曰。徑山和尚道無即得。





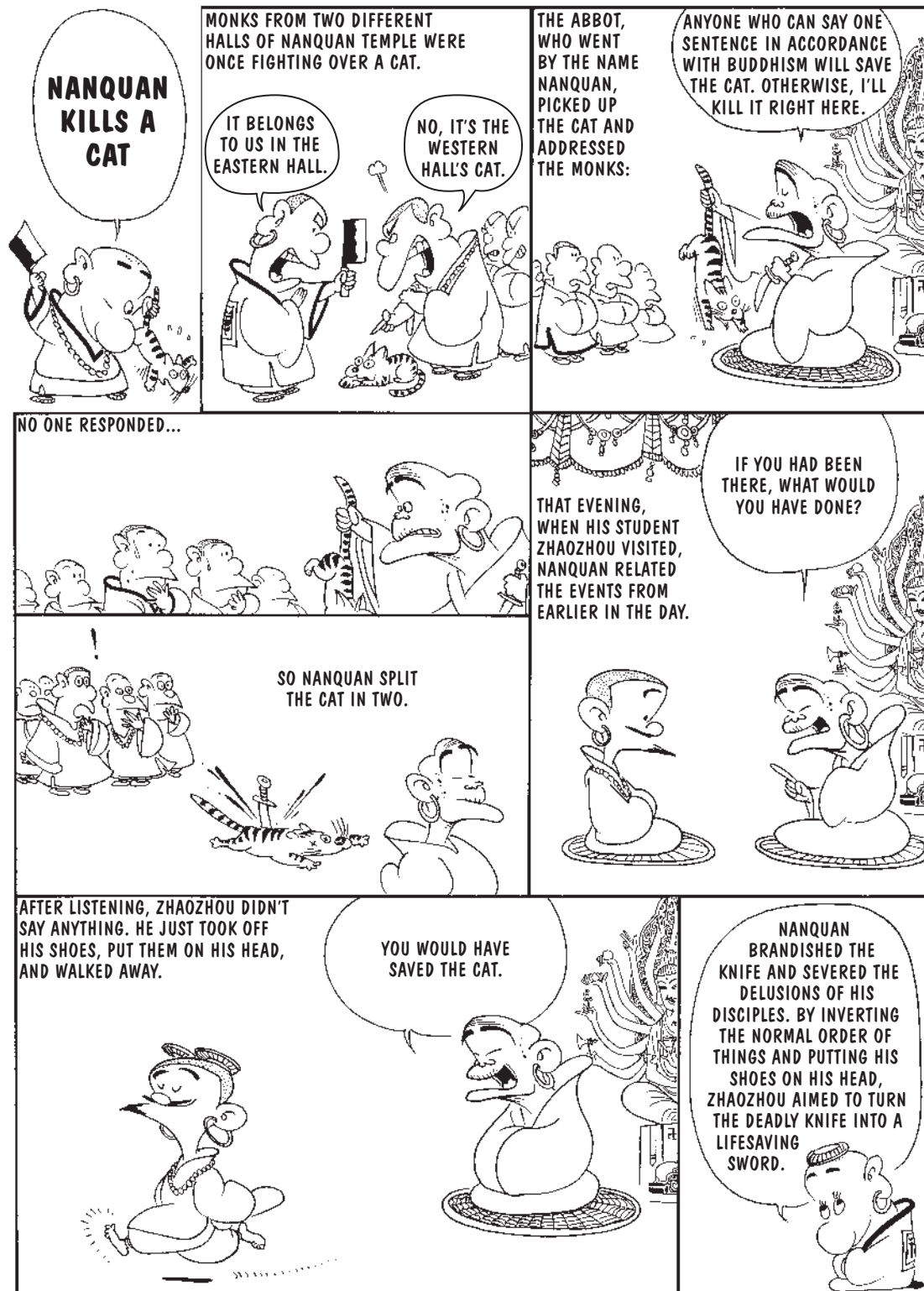
幽州盤山嘗教化於市。至屠肆。見鬻猪肉者謂屠人曰。精底割一斤來。屠人釋刀而對曰。那箇是不精底。師於言下有省。

《祖庭事苑》



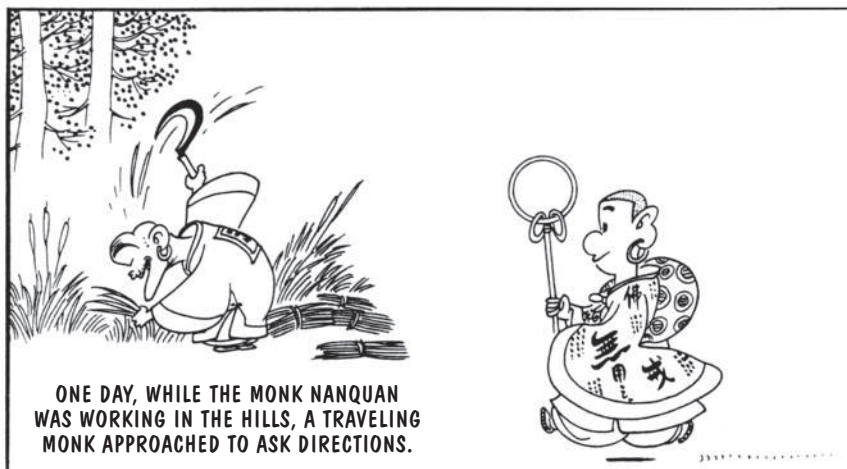
《無門關》

南泉和尚。因東西堂爭貓兒。泉乃提起云。大眾道得即救。道不得即斬却也。眾無對。泉遂斬之。晚趙州外歸。泉舉似州。州乃脫履。安頭上而出。泉云。子若在即救得貓兒。





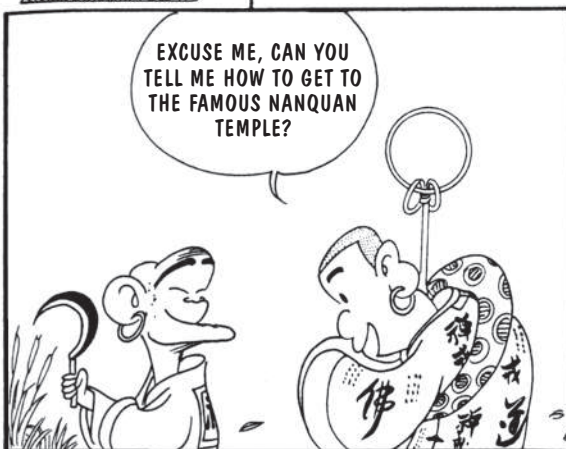
LOOKING  
BUT NOT  
SEEING



ONE DAY, WHILE THE MONK NANQUAN  
WAS WORKING IN THE HILLS, A TRAVELING  
MONK APPROACHED TO ASK DIRECTIONS.



EXCUSE ME, CAN YOU  
TELL ME HOW TO GET TO  
THE FAMOUS NANQUAN  
TEMPLE?



I PAID THREE COINS  
FOR THIS SICKLE.



I WASN'T  
ASKING  
ABOUT THE  
SICKLE; I JUST  
WANT TO  
KNOW HOW TO  
GET TO THE  
MONASTERY.



AND IT'S VERY USEFUL  
BECAUSE IT'S SO SHARP.



BY EMPHASIZING  
APPEARANCES,  
WE MISS THE  
REAL THING. IN  
PAYING TOO MUCH  
ATTENTION TO  
NAMES AND  
REPUTATIONS,  
WE CAN LAY EYES  
ON WHAT WE'RE  
LOOKING FOR  
BUT MISS IT  
COMPLETELY.



池州南泉普願禪師……師在山上作務。僧問。南泉路向甚麼處去。師曰。我使得正快。  
《五燈會元》

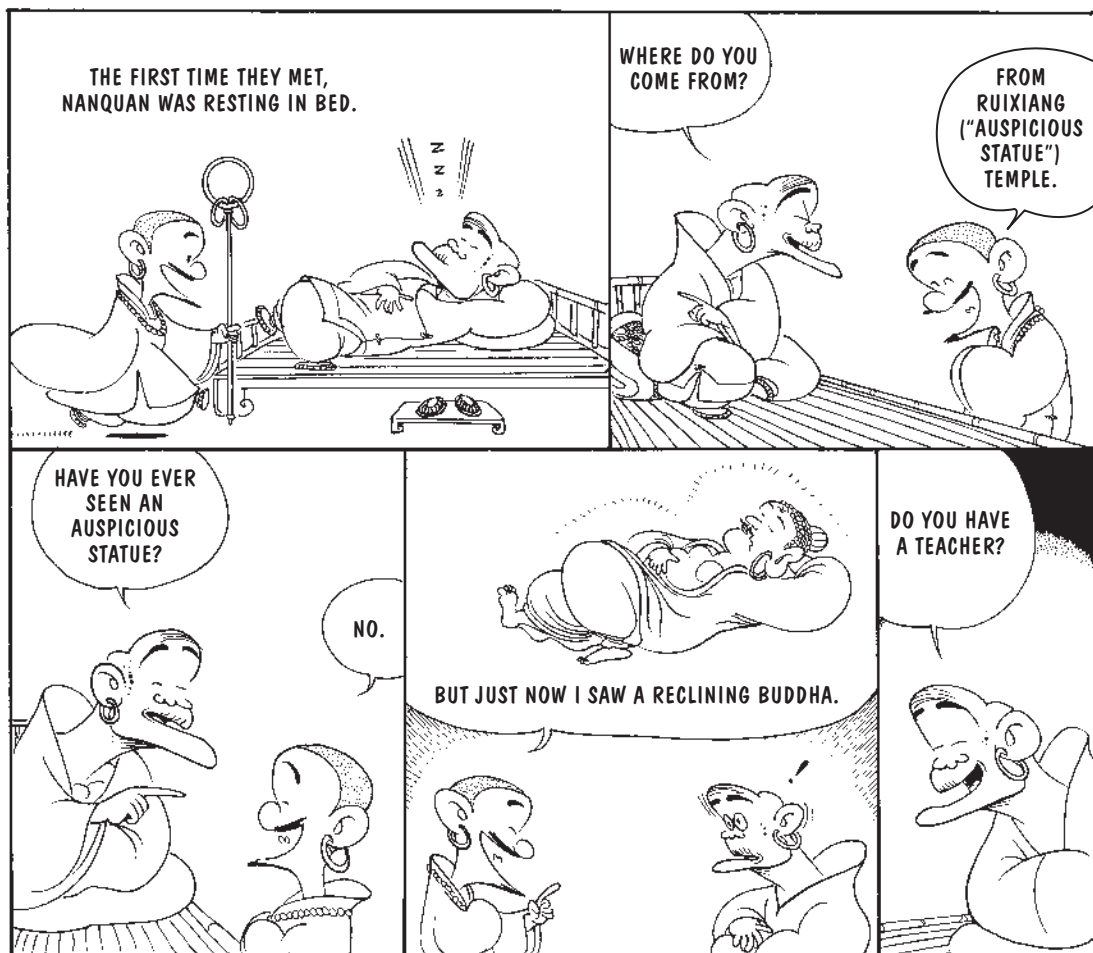
釋從諗。青州臨淄人也。姓郝氏。童稚之歲孤介弗群。越二親之羈絆。超然離俗。乃投本州龍興伽藍從師剪落。尋往嵩山琉璃壇納戒。師勉之聽習於經律但染指而已。聞池陽願禪師道化翕如。諗執心定志鑽仰忘疲。南泉密付授之。

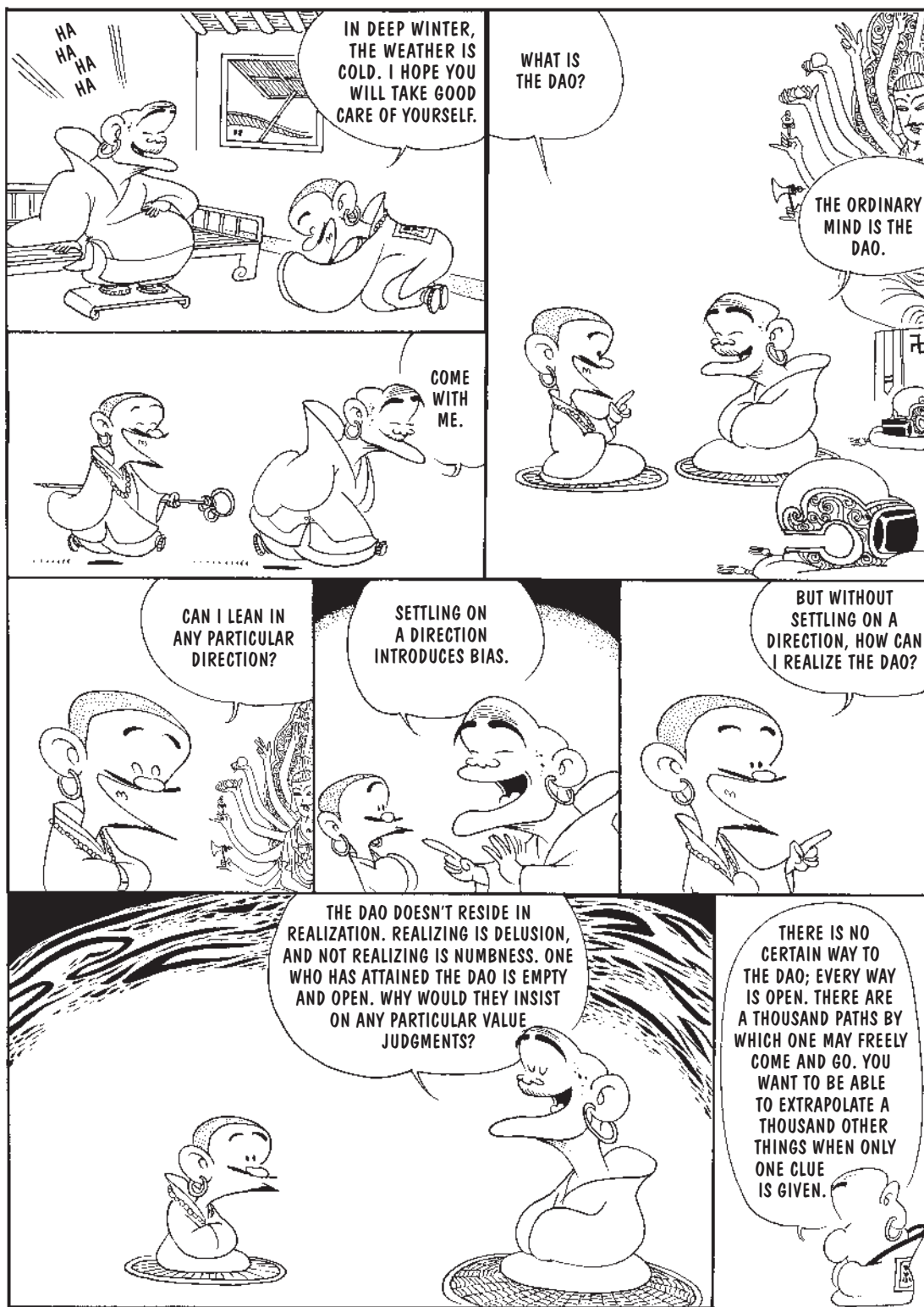
值南泉偃息。而問曰近離什麼處。師曰。近離瑞像院。曰還見瑞像麼。師曰。不見瑞像只見臥如來。曰汝是有主沙彌無主沙彌。師曰。有主沙彌。曰主在什麼處。



## CONGSHEN OF ZHAOZHOU (778-863)

LAY SURNAME HAO, ZHAOZHOU WAS FROM LINZI IN QINGZHOU. WHEN HE WAS VERY YOUNG, HE LEFT HOME FOR THE ORDER AT LONGXING TEMPLE, AND HE TOOK HIS VOWS AT SONG MOUNTAIN. LATER, HE WENT TO CHI PREFECTURE IN ANHUI PROVINCE TO STUDY UNDER NANQUAN.



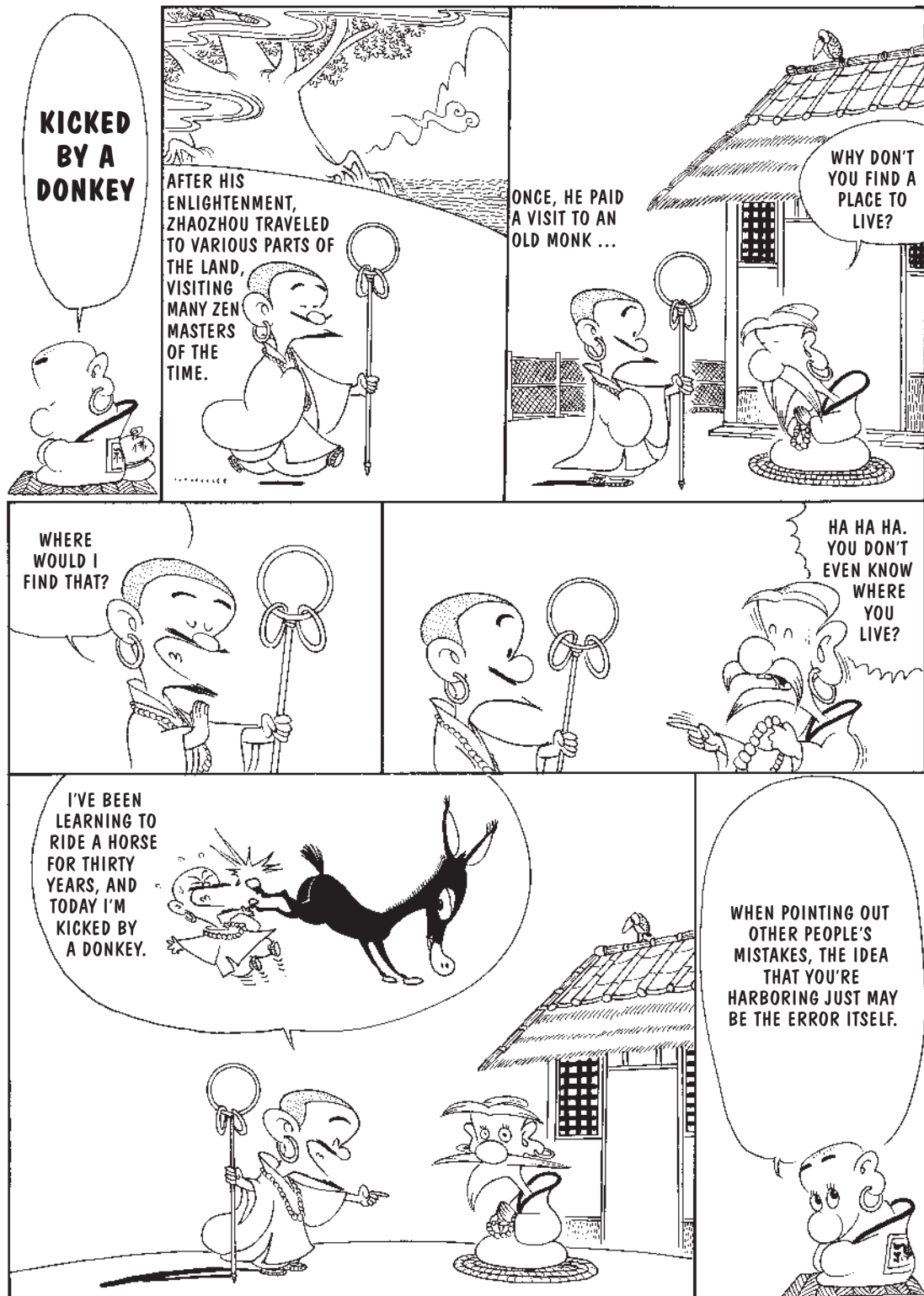


師曰。仲冬嚴寒伏惟和尚尊體萬福。南泉器之而許入室。異日問南泉。如何是道。南泉曰。平常心是道。師曰。還可趣向否。南泉曰。擬向即乖。師曰。不擬時如何知是道。南泉曰。道不屬知不知。知是妄覺不知是無記。若是真達不疑之道。猶如太虛廓然虛豁。豈可強是非邪。

《宋高僧傳》、《景德傳燈錄》

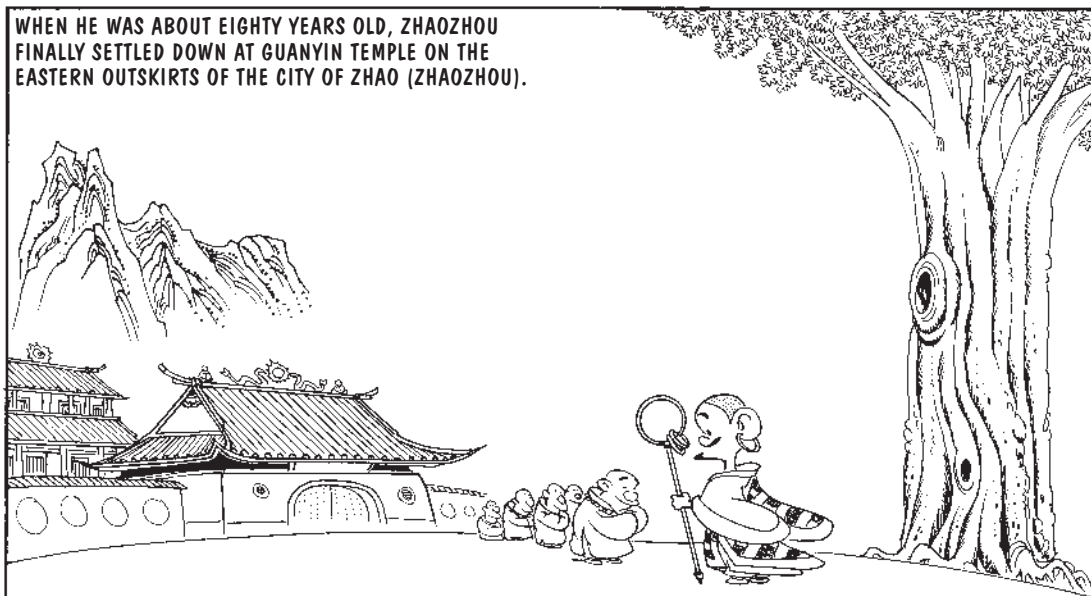
《祖堂集》

師又到一老宿處，老宿云：「老大人何不覓取住處？」師云：「什麼處是某甲住處？」老宿云：「老大人住處也不識！」師云：「三十年學騎馬，今日被驢撲。」

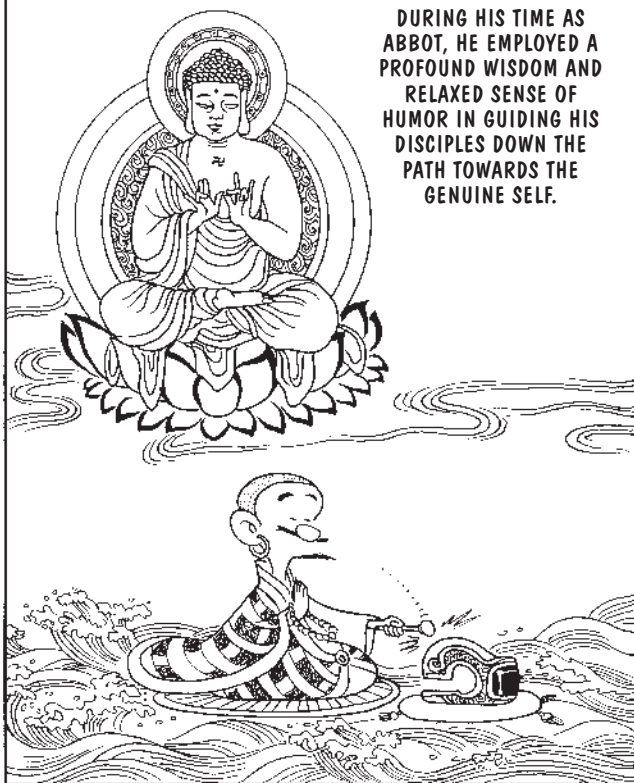




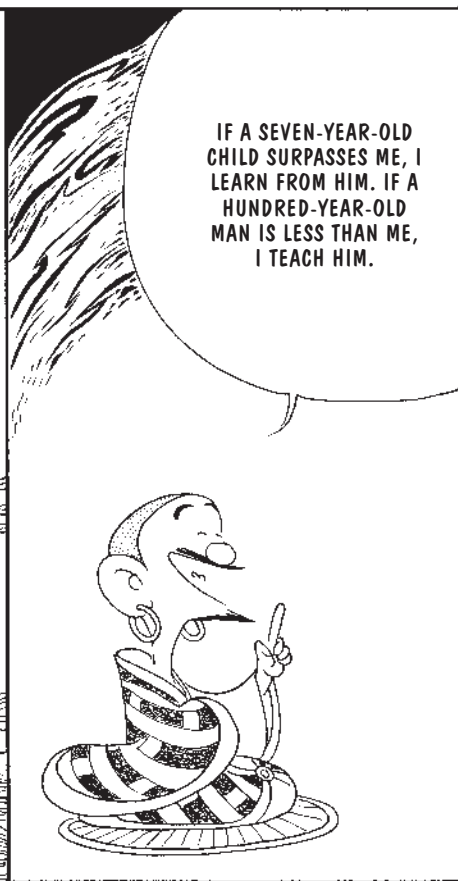
WHEN HE WAS ABOUT EIGHTY YEARS OLD, ZHAOZHOU  
FINALLY SETTLED DOWN AT GUANYIN TEMPLE ON THE  
EASTERN OUTSKIRTS OF THE CITY OF ZHAO (ZHAOZHOU).



DURING HIS TIME AS  
ABBOT, HE EMPLOYED A  
PROFOUND WISDOM AND  
RELAXED SENSE OF  
HUMOR IN GUIDING HIS  
DISCIPLES DOWN THE  
PATH TOWARDS THE  
GENUINE SELF.



IF A SEVEN-YEAR-OLD  
CHILD SURPASSES ME, I  
LEARN FROM HIM. IF A  
HUNDRED-YEAR-OLD  
MAN IS LESS THAN ME,  
I TEACH HIM.



常自謂曰：「七歲童兒勝我者，我即問伊；百歲老翁不及我者，我即教他。」年至八十，方住趙州城東觀音院。

《趙州和尚語錄》、《景德傳燈錄》

問：「寸絲不掛時如何？」師云：「不掛什麼？」僧云：「不掛寸絲。」師云：「太好不掛！」  
 《祖堂集》







師與小師文遠論義，不得占勝，占勝者輸餬餅。師云：「我有一頭驢！」遠云：「我是驢糞。」  
 遠云：「我是糞中虫。」師云：「你在彼中作麼？」遠云：「我在彼中過夏。」師云：「把將餬餅來。」  
 《趙州和尚語錄》

尼問：「如何是密密意？」師以手恰之。云：「和尚猶有者箇在！」師云：「是你有者箇。」  
 《趙州和尚語錄》

IF THE  
MIND IS  
PURE,  
EVERYTHING  
IS PURE

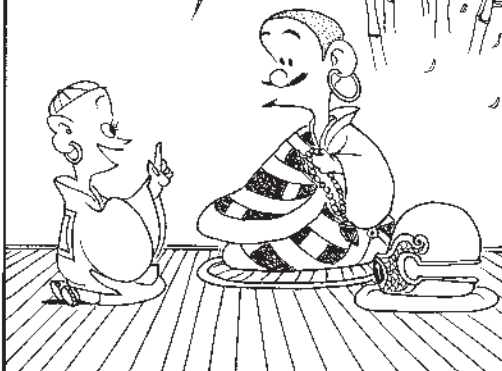


THERE IS NOWHERE THE DAO IS NOT.  
THE BRAIN IS NOT NECESSARILY THAT  
MUCH SMARTER THAN THE GUT. BOTH  
OF THEIR FUNCTIONS ARE IMPORTANT.

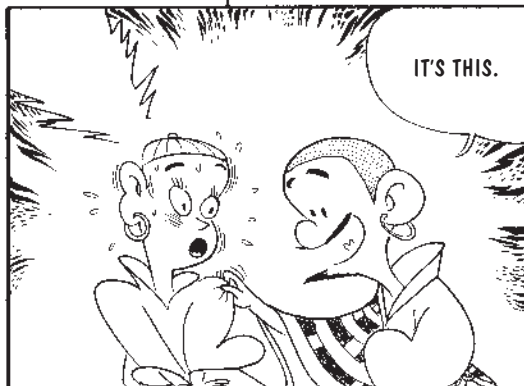


A NUN ONCE  
ASKED ZHAOZHOU:

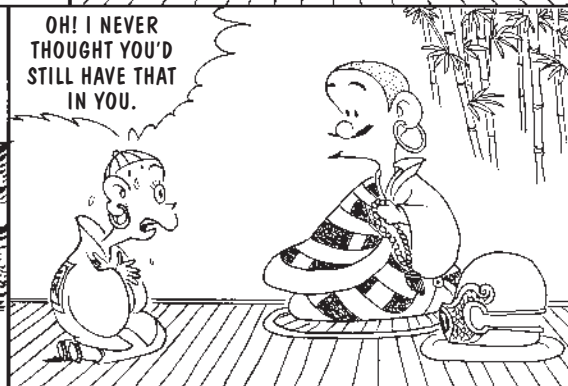
WHAT IS THE  
"MYSTICAL SECRET"?



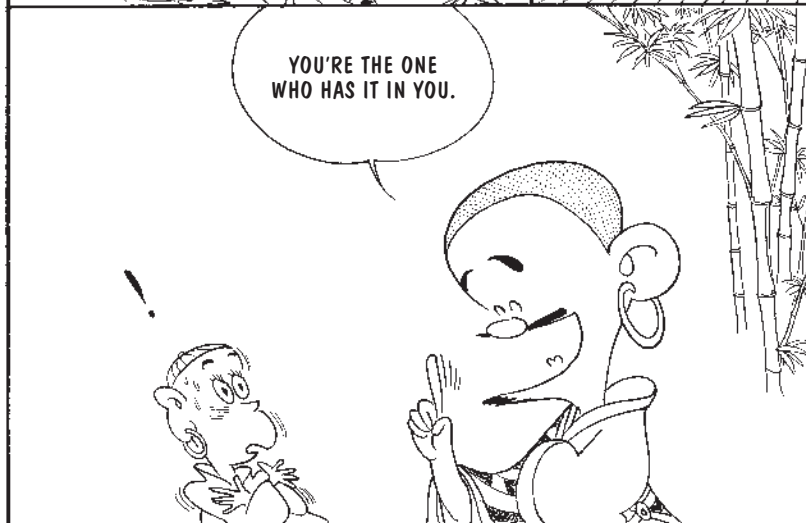
IT'S THIS.



OH! I NEVER  
THOUGHT YOU'D  
STILL HAVE THAT  
IN YOU.

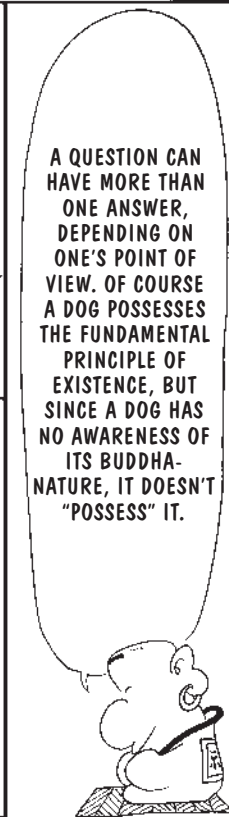
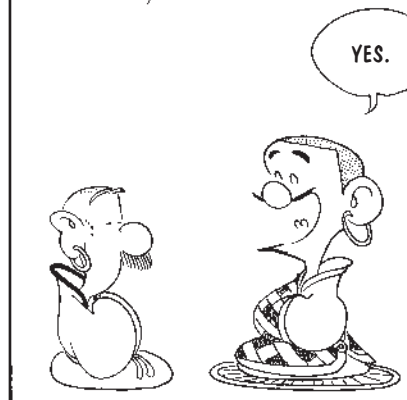
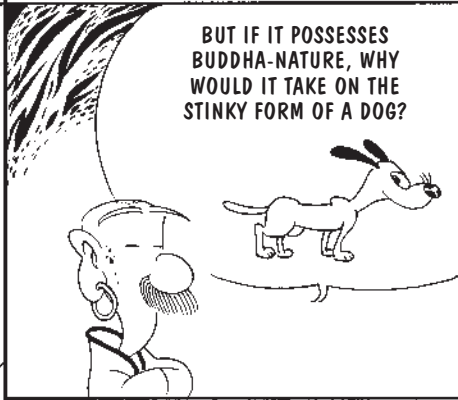
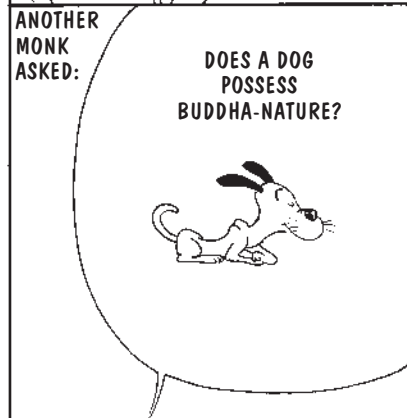
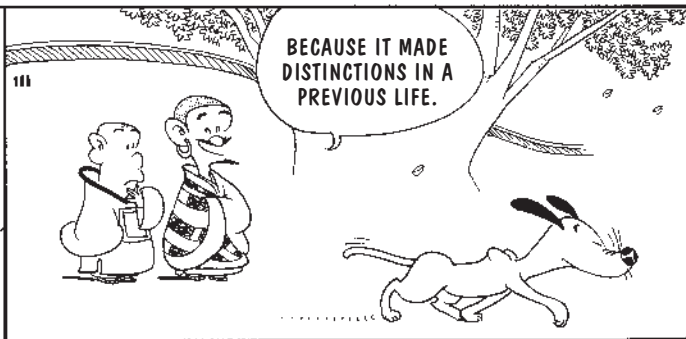
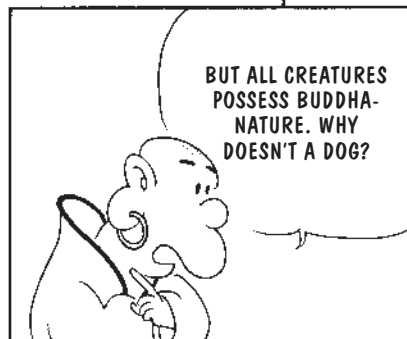
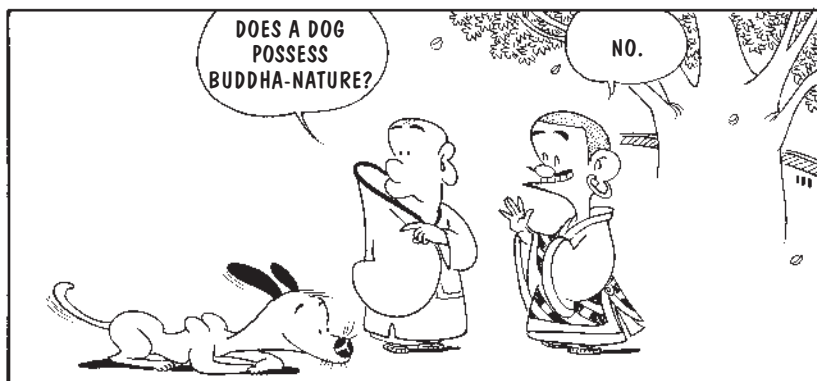


YOU'RE THE ONE  
WHO HAS IT IN YOU.



IF THE MIND IS PURE,  
EVERYTHING IS PURE.  
IF THE MIND IS NOT  
PURE, NOTHING IS  
PURE. ZHAOZHOU  
DIDN'T MEAN  
ANYTHING; IT WAS  
THE NUN WHO  
THOUGHT HE DID.





僧問趙州。狗子還有佛性也無。州云。有。僧云。既有。為甚麼却撞入這箇皮袋。州云。為他知而故犯。又有僧問。狗子還有佛性也無。州曰。無。僧云。一切眾生皆有佛性。狗子為什麼却無。州云。為伊有業識在。

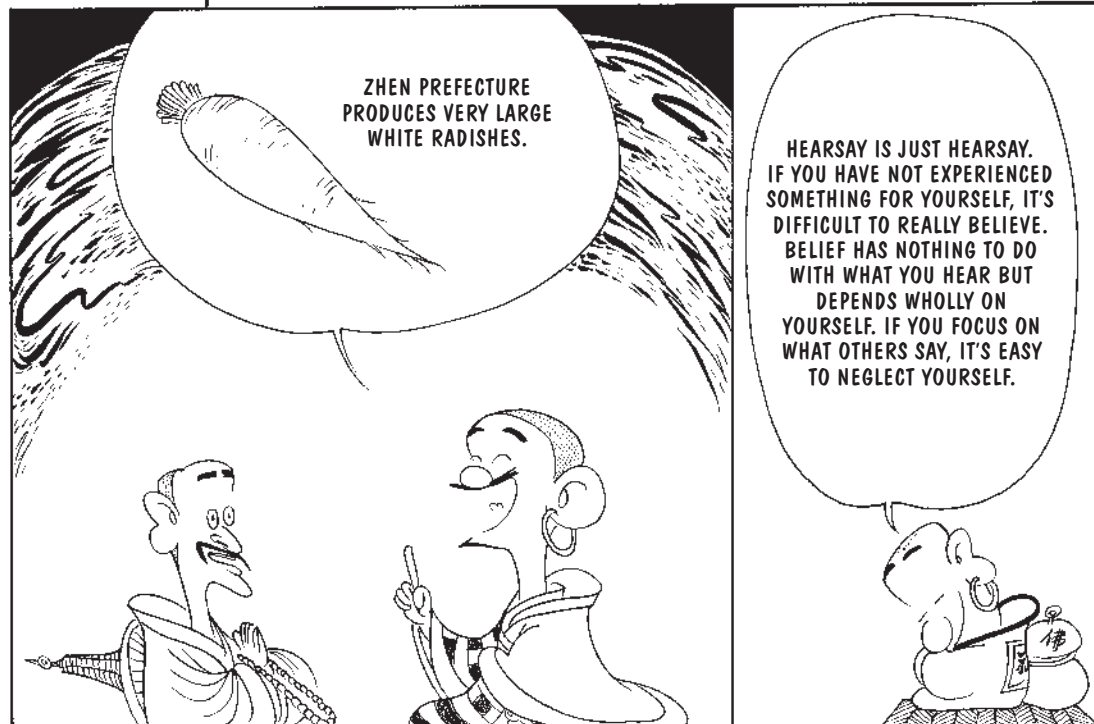
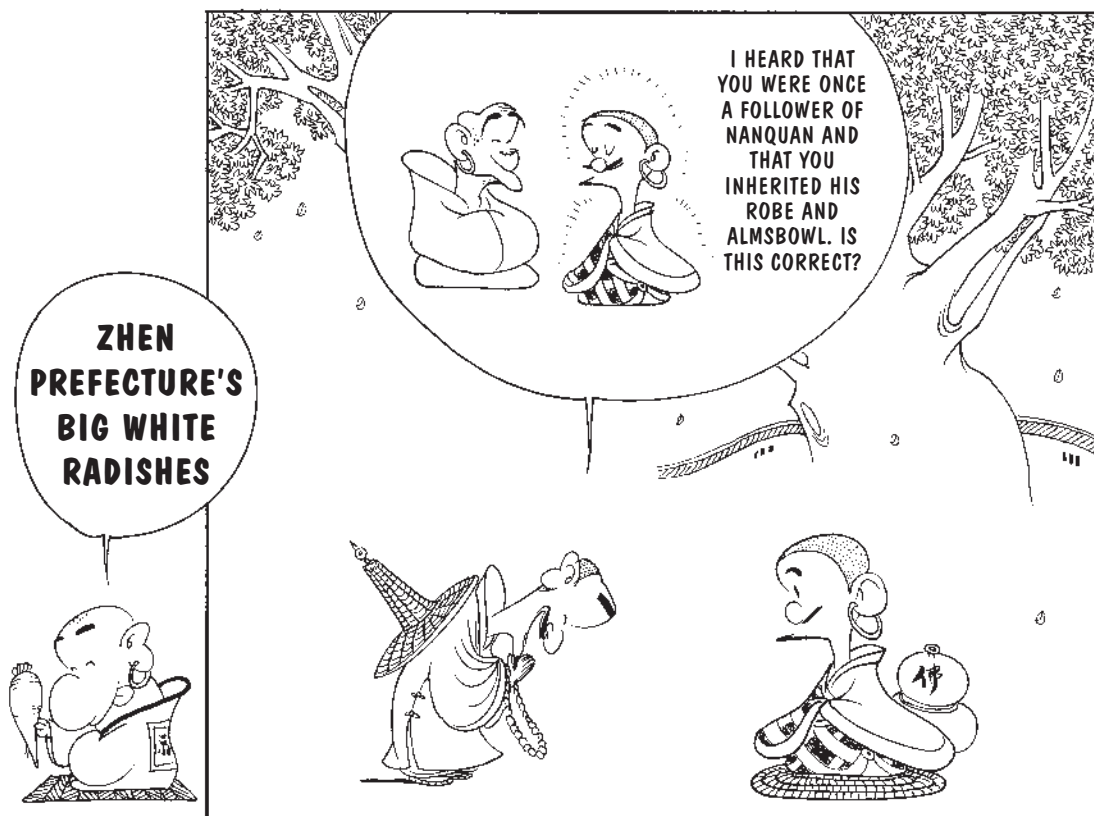
《萬松老人評唱天童覺和尚頌古從容庵錄》

一日州掃地次。僧問。和尚是善知識。為什麼有塵。州云。外來底。又問。清淨伽藍。為什麼有塵。州云。又有一點也。

《佛果圓悟禪師碧巖錄》



僧問趙州。承聞和尚親見南泉。是否。州云。鎮州出大蘿蔔頭。  
 《佛果圓悟禪師碧巖錄》





僧問。久嚮。趙州石橋。到來只見掠約。師云。汝只見掠約不見趙州橋。僧云。如何是趙州橋。師云。度驢度馬。僧云。如何是掠約。師云。箇箇度人。

# ZHAOZHOU'S STONE BRIDGE

I'VE HEARD ABOUT THE ZHAOZHOU  
STONE BRIDGE, BUT WHEN I  
ARRIVED, ALL I SAW WAS A BRIDGE  
MADE OUT OF A SINGLE LOG.  
WHERE'S THE STONE BRIDGE?

YOU ONLY SAW THE  
SINGLE LOG, AND  
YOU DIDN'T SEE THE  
STONE BRIDGE?

THAT'S RIGHT.  
WHAT EXACTLY IS  
ZHAOZHOU'S  
STONE BRIDGE?

IT IS THE BRIDGE THAT ALLOWS THE  
CROSSING OF DONKEYS, HORSES, AND  
EVERY CONFUSED BEING IN THE WORLD.

THE ACTUAL SINGLE-LOG  
BRIDGE COULD ONLY LET  
ONE PERSON CROSS AT A  
TIME, BUT THROUGH THE  
MERCY OF ZHAOZHOU, HIS  
ABSTRACT STONE BRIDGE  
ALLOWED ALL BEINGS TO  
SAFELY CROSS AT THE  
SAME TIME.



僧問。學人迷昧乞師指示。師云。喫粥也未。僧云。喫粥也。師云。洗鉢去。其僧忽然省悟。

《景德傳燈錄》

A MAN ONCE WENT TO THE GUANYIN TEMPLE TO BECOME A MONK AND FINALLY GAINED AN AUDIENCE WITH ZHAOZHOU.

GO WASH YOUR BOWL



THIS IS MY FIRST TIME HERE, AND I'D APPRECIATE IT IF YOU COULD TEACH ME ABOUT SELF-CULTIVATION.



HAVE YOU EATEN BREAKFAST YET?



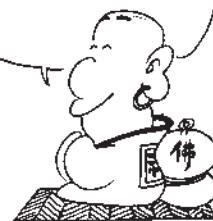
YES, I HAVE.



THEN GO WASH YOUR BOWL.



ENLIGHTENMENT, SELF-CULTIVATION, AND OUR DAILY ACTIVITIES ARE ALL PARTS OF THE SAME THING. IT IS ESSENTIAL TO UNDERSTAND THIS ABOUT ENLIGHTENMENT, FOR THE MAINTENANCE OF THIS ATTITUDE IS SELF-CULTIVATION. IT IS NOT BECAUSE OF SELF-CULTIVATION THAT WE GAIN ENLIGHTENMENT.



《趙州和尚語錄》

問：「了事底人如何？」師云：「正大修行。」學云：「未審和尚還修行也無？」師云：「著衣喫飯。」學云：「了事底人如何？」師云：「正大修行。」學云：「未審和尚還修行也無？」師云：「著衣喫飯。」學云：「了事底人如何？」師云：「正大修行。」學云：「未審和尚還修行也無？」師云：「著衣喫飯。」



**A  
CYPRESS  
TREE  
BECOMES  
A  
BUDDHA**



DOES A CYPRESS  
TREE POSSESS THE  
BUDDHA-NATURE?



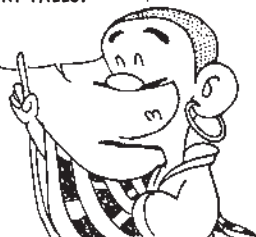
YES.



WHEN WILL  
IT BECOME A  
BUDDHA?



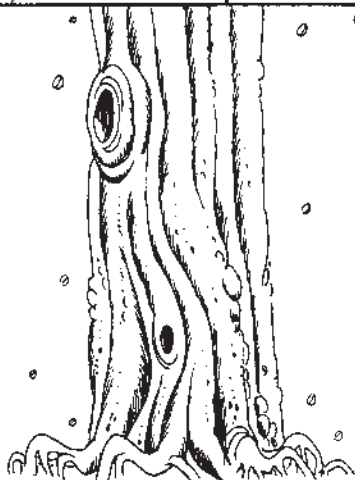
WHEN THE  
SKY FALLS.



AND WHEN WILL  
THE SKY FALL?



WHEN THE  
CYPRESS TREE  
BECOMES A  
BUDDHA.



THE BUDDHA-NATURE IS THE  
ORIGINAL NATURE OF ALL  
THINGS. THE TRUE MEANING OF  
ZEN IS TO GAIN INSIGHT INTO  
THE ENTIRE UNIVERSE AS IT IS  
AND TO BE ONE WITH THE TRUTH.  
THIS TRUTH HAS BEEN AROUND  
SINCE AGES PAST AND WILL BE  
THE SAME FOR AGES TO COME.



問：「柏樹子還有佛性也無？」師云：「有。」云：「幾時成佛？」師云：「待虛空落地。」云：「虛空幾時落地？」  
師云：「待柏樹子成佛。」

《趙州和尚語錄》

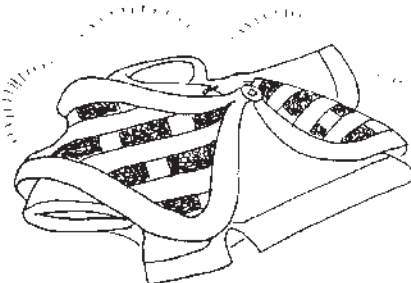
問：「萬法歸一，一歸何所？」師云：「我在青州作一領布衫，重七斤。」  
 《趙州和尚語錄》



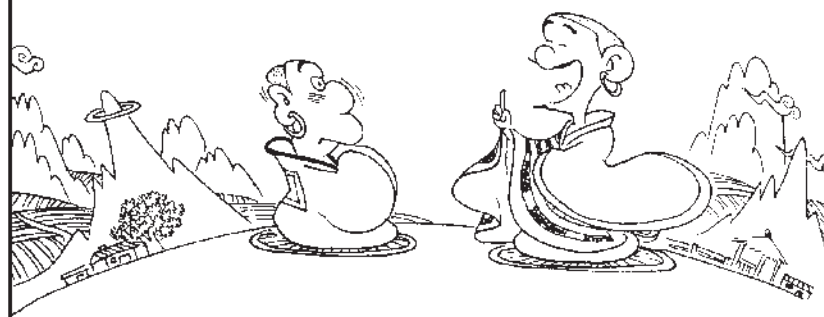
ALL THINGS RETURN TO THE ONE, BUT  
 WHERE DOES THE ONE RETURN TO?

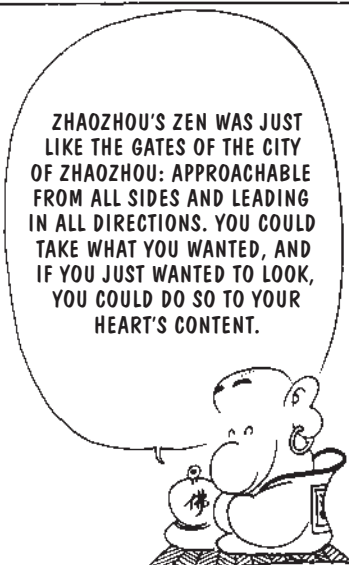
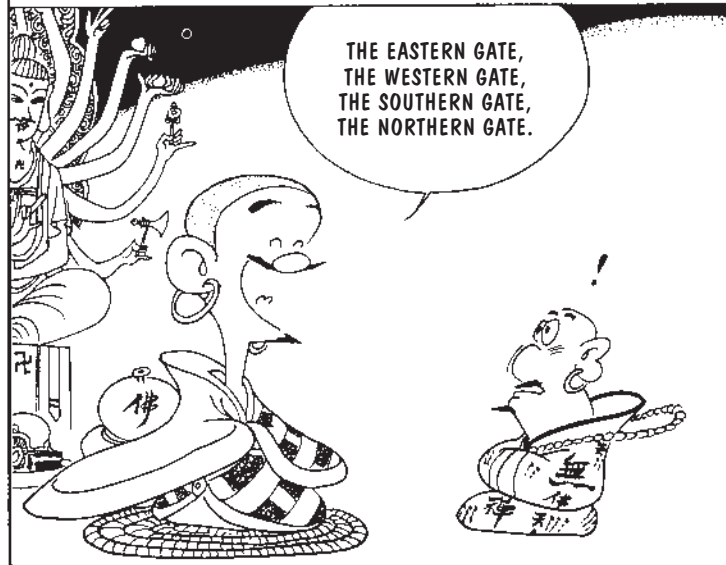
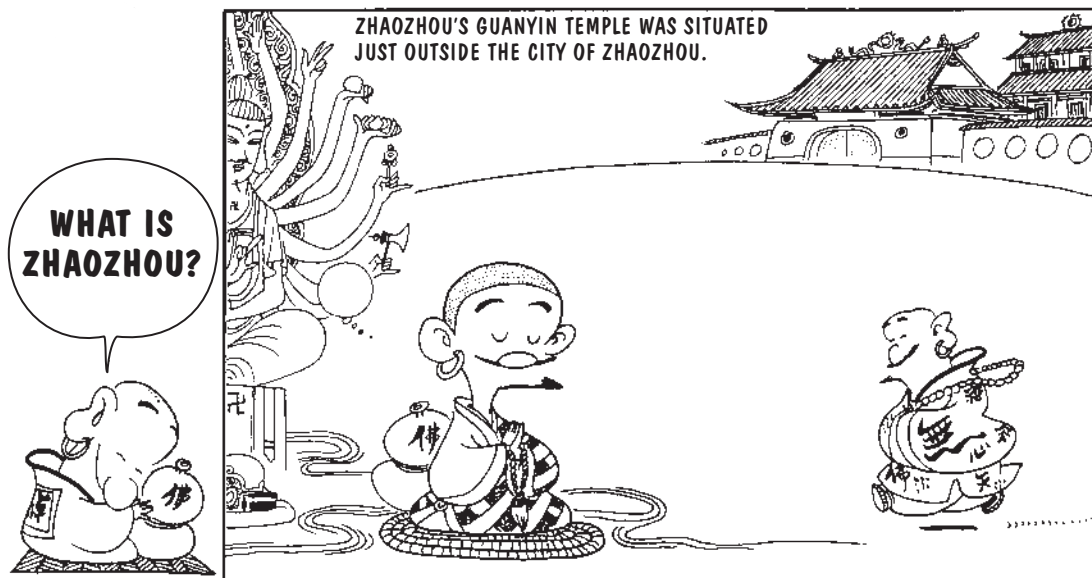


WHEN I WAS IN QINGZHOU, I MADE A  
 ROBE THAT WEIGHED SEVEN POUNDS.



ALTHOUGH THE  
 UNIVERSE IS  
 SEPARATED INTO  
 AN INFINITE  
 NUMBER OF PARTS,  
 AND EACH PART HAS  
 ITS OWN DISTINCT  
 IDENTITY, THEY ARE  
 ALL STILL PARTS OF  
 ONE UNIVERSAL  
 BODY. THE ONE AND  
 THE MANY INTERFUSE  
 WITH EACH OTHER,  
 SO IF THE MANY  
 RETURN TO THE ONE,  
 THEN THE ONE  
 RETURNS TO THE  
 MANY. THEREFORE,  
 EVEN THE TINIEST  
 SPECKS IN THE  
 UNIVERSE RETURN  
 TO THE ONE.





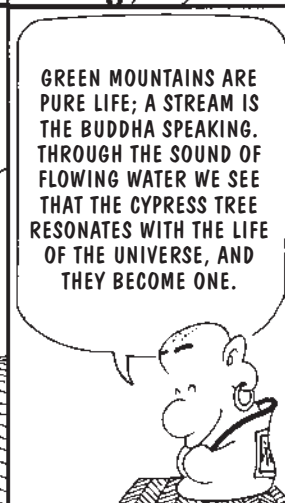
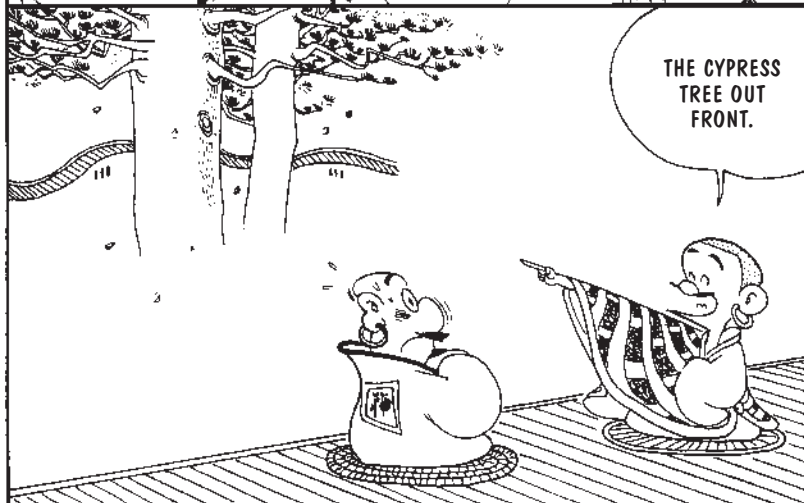
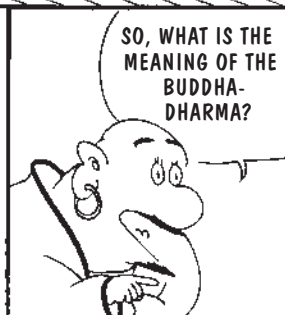
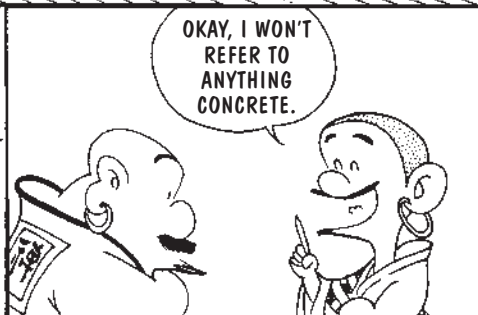
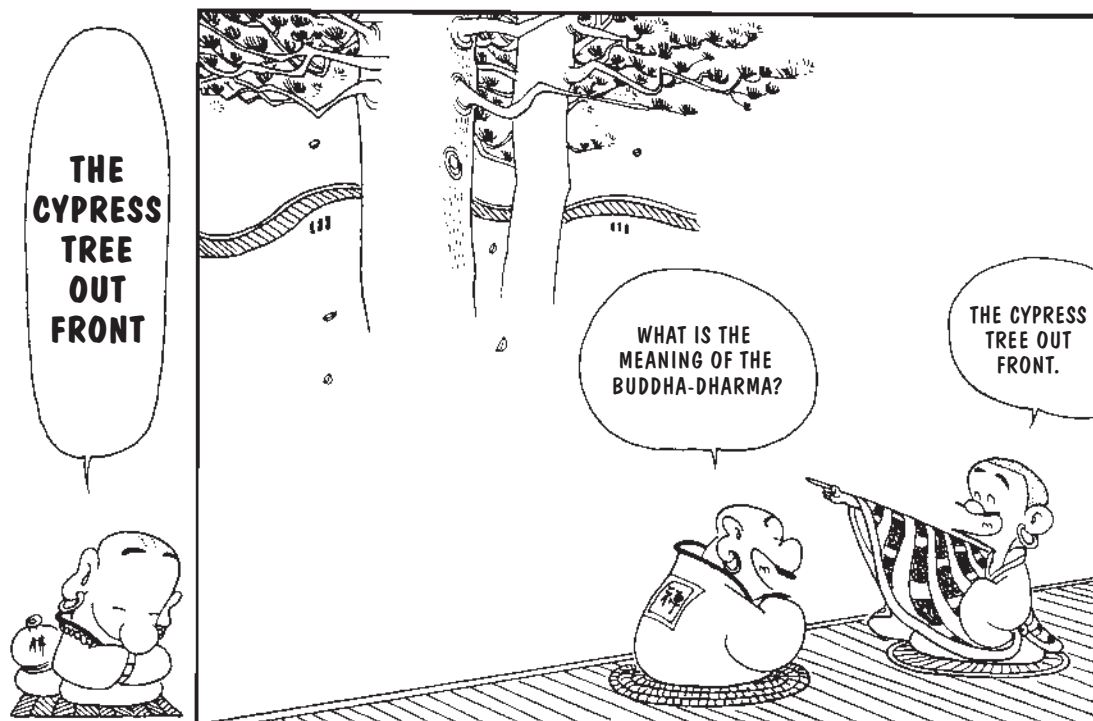
問：「如何是趙州？」師云：「東門西門南門北門。」  
《趙州和尚語錄》



有僧遊五臺。問一婆子云。臺山路向什麼處去。婆子云。驀直恁麼去。僧便去。婆子云。又恁麼去也。其僧舉似師。師云。待我去勘破遮婆子。師至明日便去問。臺山路向什麼處去。婆子云。驀直恁麼去。師便去。婆子云。又恁麼去也。師歸院謂僧云。我為汝勘破遮婆子了也。



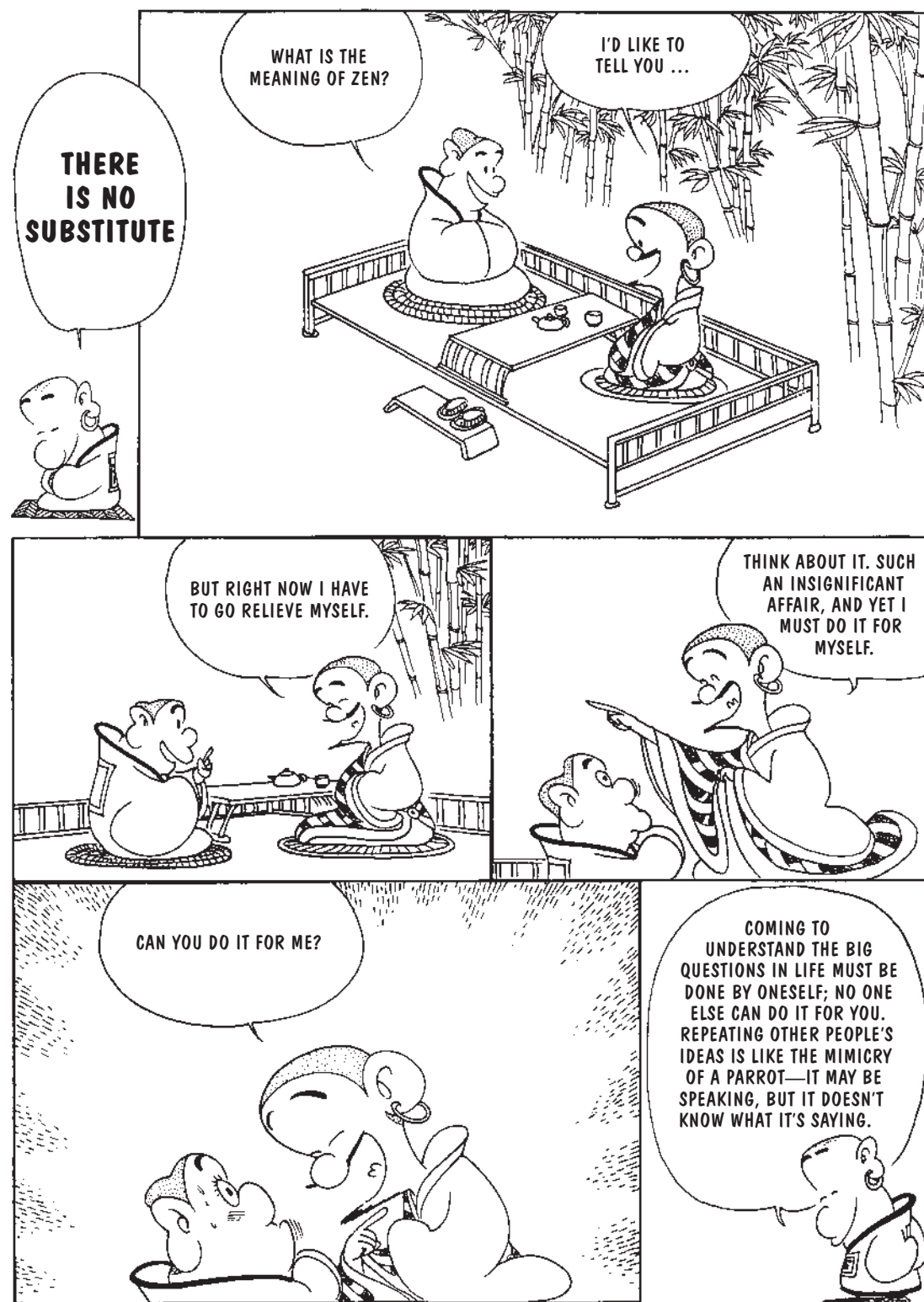




僧問：「如何是祖師西來意？」師云：「庭前柏樹子。」學云：「和尚莫將境示人。」師云：「我不將境示人。」云：「如何是祖師西來意？」師云：「庭前柏樹子。」

《趙州和尚語錄》

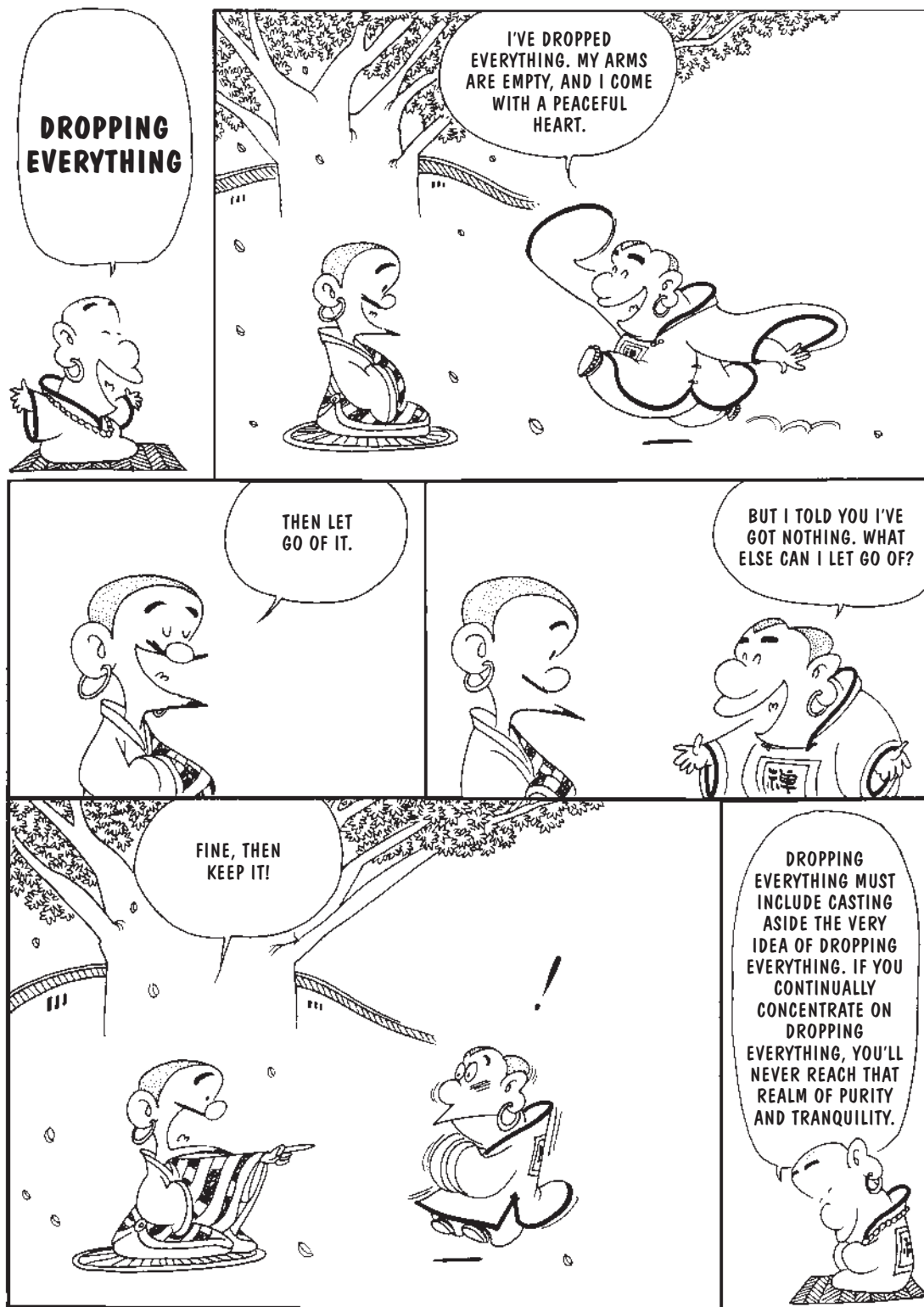
問：「急切處，請師道。」師云：「尿是小事，須是老僧自去始得。」  
 《趙州和尚語錄》



洪州新興嚴陽尊者。初參趙州。問。一物不將來時如何。州曰。放下著。師曰。既是一物不將來。放下箇甚麼。

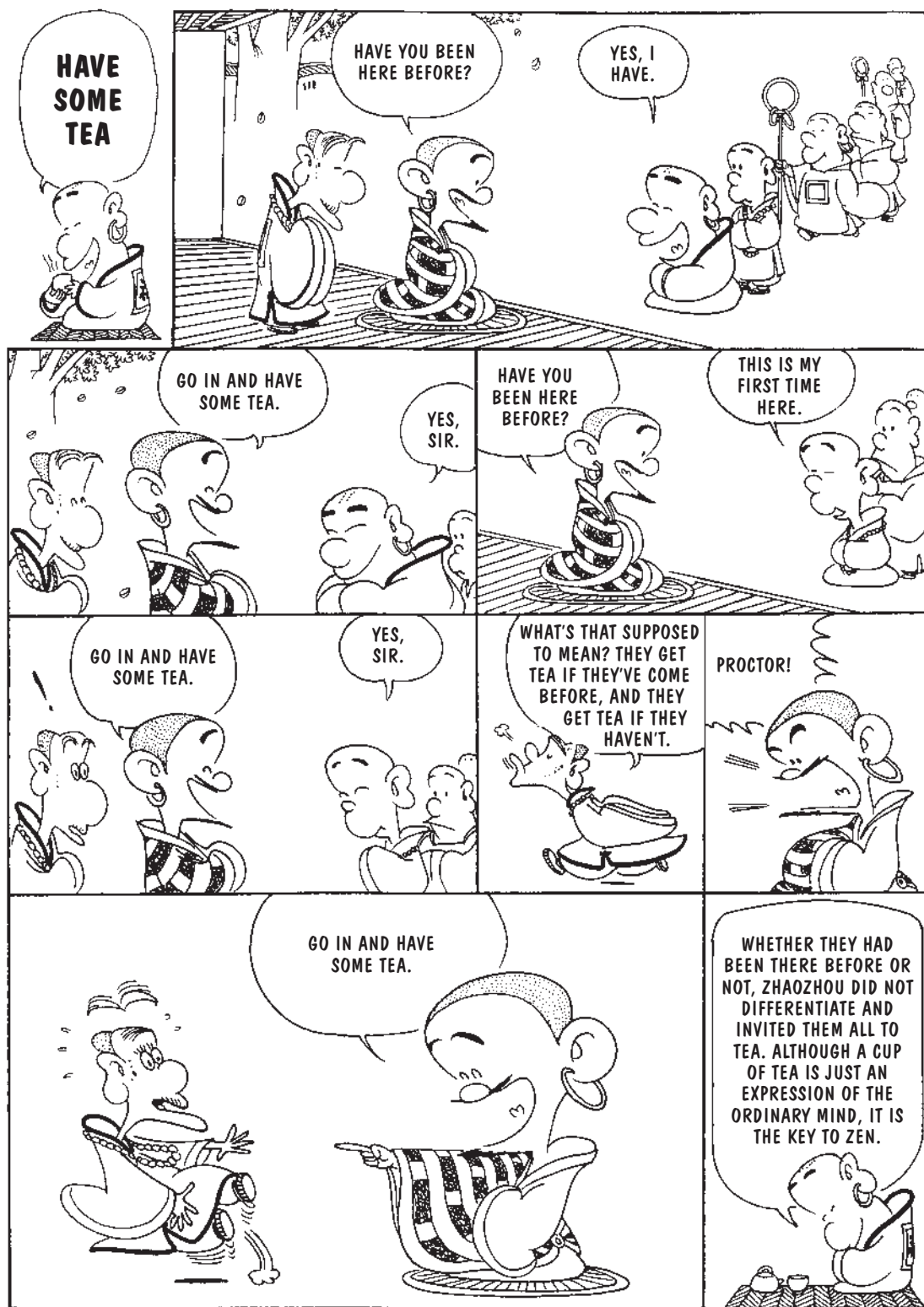
州曰。放不下。擔取去。師於言下大悟。

《五燈會元》



《趙州和尚語錄》

師問二新到：「上座曾到此間否？」云：「不曾到。」師云：「喫茶去！」又問那一人：「曾到此間否？」云：「曾到。」師云：「喫茶去！」院主問：「和尚！不曾到，教伊喫茶去，即且致：曾到，為什麼教伊喫茶去？」師云：「院主。」院主應諾。師云：「喫茶去！」



崔郎中問：「大善知識還入地獄也無？」師云：「老僧未上入。」崔云：「既是大善知識，為什麼入地獄？」師云：「老僧若不入，爭得見郎中？」……問：「無為寂靜底人，莫落在沉空也無？」師云：「落在沉空。」云：「究竟如何？」師云：「作驢，作馬。」

《趙州和尚語錄》

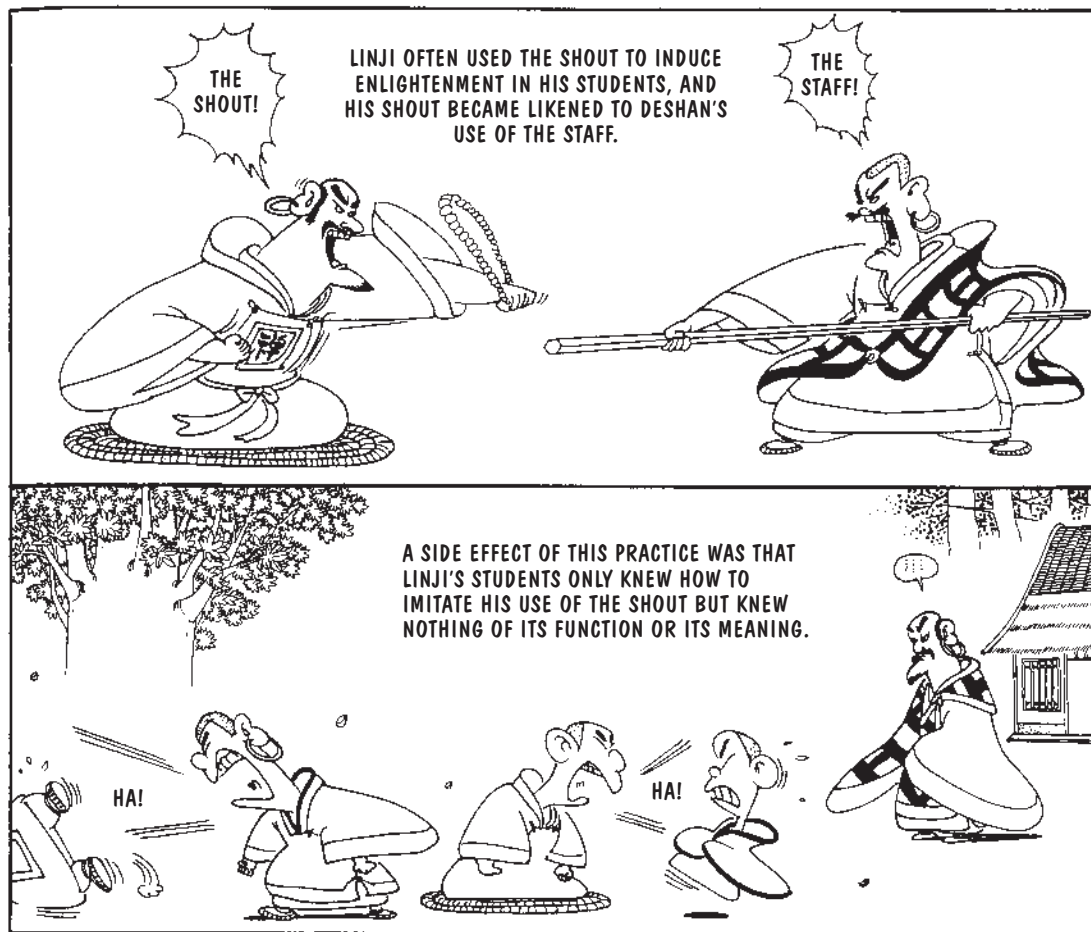
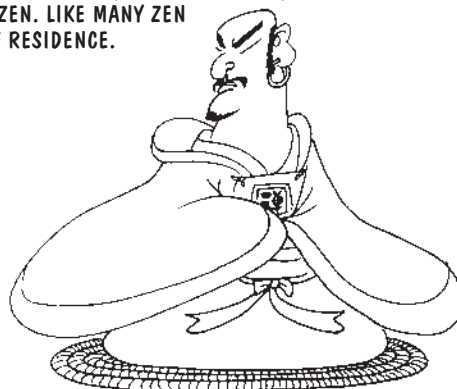




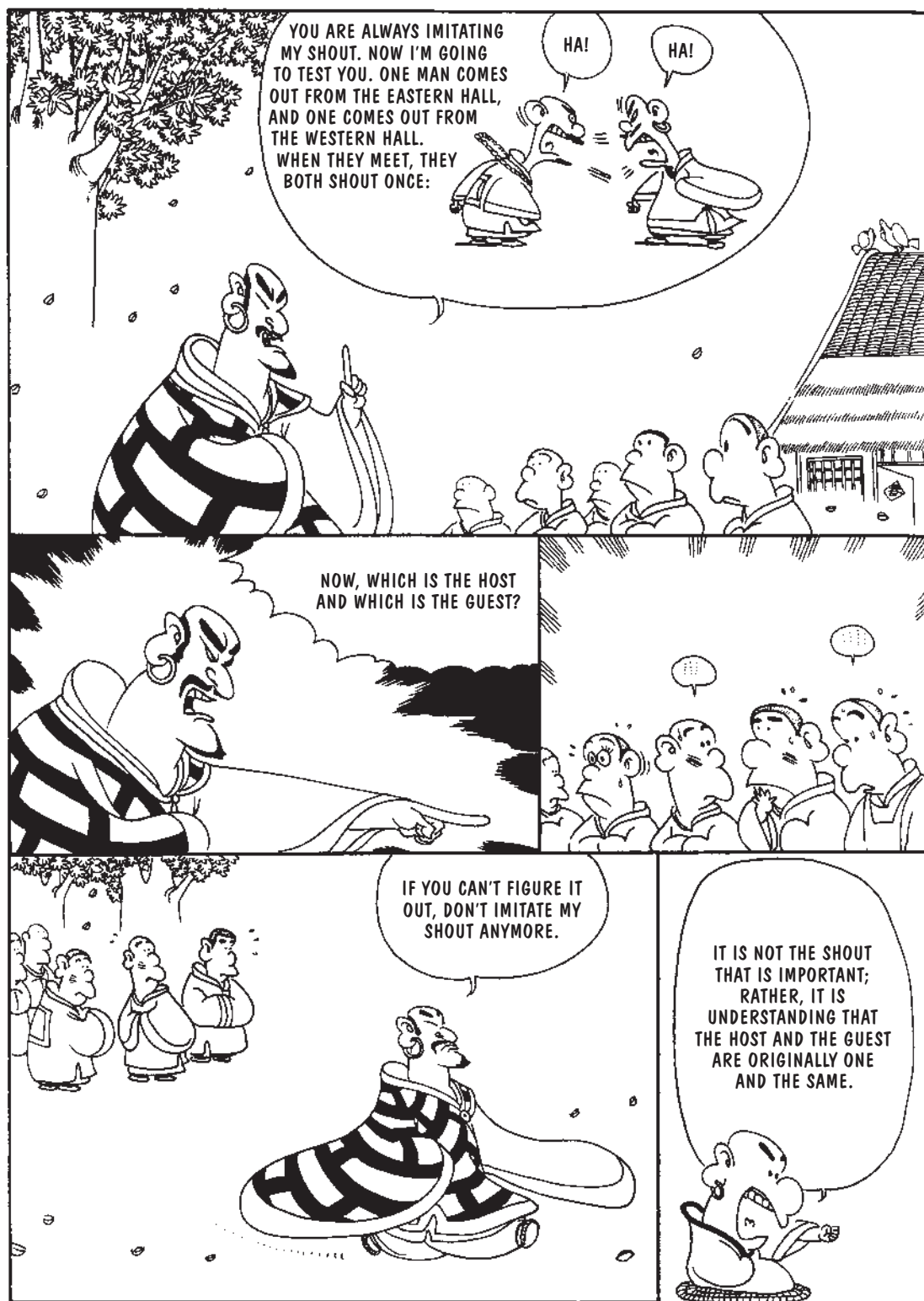
鎮州臨濟義玄禪師。曹州南華邢氏子。幼負出塵之志。及落髮進具。便慕禪宗。初在黃檗會中……。師應機多用喝。  
會下參徒亦學師喝。

## YIXUAN OF LINJI, FOUNDER OF THE LINJI (RINZAI) TRADITION (D. 867)

LINJI YIXUAN WAS A NATIVE OF CAO COUNTY IN SHANDONG PROVINCE, AND HIS LAY SURNAME WAS XING. WHILE STILL A CHILD, HE DECIDED TO LEAVE HIS FAMILY TO BECOME A MONK, AND HE PURSUED THE TRUTH WITH GREAT SINCERITY. AROUND THE AGE OF TWENTY, HE WENT TO ANHUI PROVINCE AND STUDIED UNDER HUANGBO. AFTER ATTAINING ENLIGHTENMENT, HE SETTLED DOWN IN ZHENZHOU, HEBEI PROVINCE, AND ESTABLISHED THE LINJI TEMPLE, WHERE HE PREACHED HIS OWN STYLE OF ZEN. LIKE MANY ZEN MASTERS, HE WAS KNOWN BY HIS PLACE OF RESIDENCE.







《五燈會元》

師曰。汝等總學我喝。我今問汝。有一人從東堂出。一人從西堂出。兩人齊喝一聲。這裏分得賓主麼。汝且作麼生分。若分不得。已後不得學老僧喝。

《五燈會元》

師謂僧曰。有時一喝如金剛王寶劍。有時一喝如踞地師子。有時一喝如探竿影草。有時一喝不作一喝用。汝作麼生會。僧擬議。師便喝。

**CRACKING  
A WHIP  
TO STOP  
THE FLOW**



LINJI ONCE SAID  
TO A STUDENT:

SOMETIMES A SHOUT IS LIKE THE  
PRECIOUS SWORD OF THE DIAMOND KING;  
SOMETIMES A SHOUT IS LIKE A CROUCHING  
GOLDEN-HAIRED LION; SOMETIMES A SHOUT IS  
LIKE A FISHING LURE; SOMETIMES A SHOUT  
DOESN'T WORK LIKE A SHOUT AT ALL.



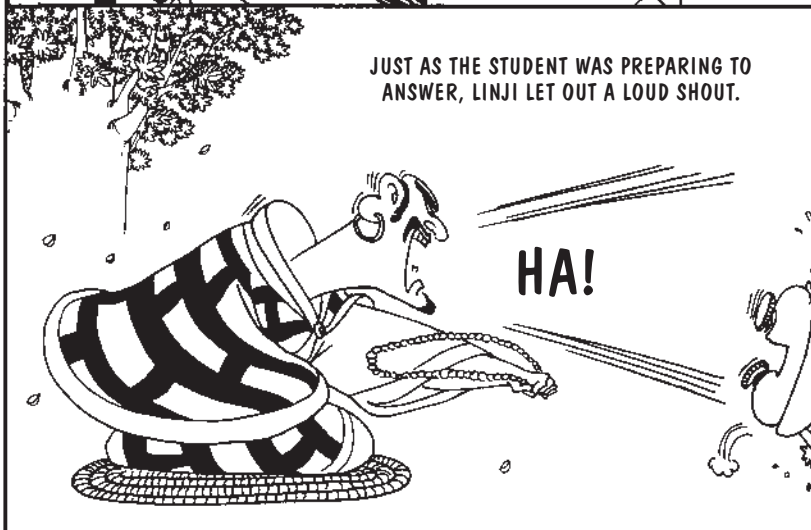
DO YOU  
UNDERSTAND?



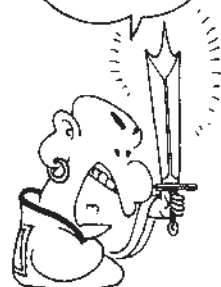
I ...



JUST AS THE STUDENT WAS PREPARING TO  
ANSWER, LINJI LET OUT A LOUD SHOUT.



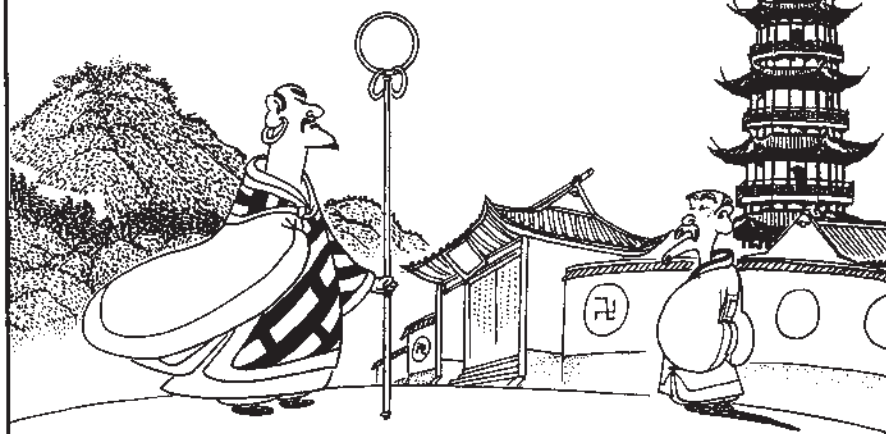
IN ORDER TO  
ATTAIN THE  
REALM OF ZEN AND  
ENLIGHTENMENT, YOU  
MUST FIRST FORSAKE  
THESE DUALITIES: SELF  
AND OTHER, INTERIOR  
AND EXTERIOR, SMALL  
AND LARGE, GOOD AND  
BAD, DELUSION AND  
ENLIGHTENMENT, LIFE  
AND DEATH, BEING AND  
NOTHINGNESS. WE CAN  
ATTAIN THIS NEW LIFE  
NOT THROUGH  
THOUGHT, BUT  
THROUGH DIRECT  
INSIGHT.



**NO  
CRUTCHES,  
NO  
DESIRES**



ONE DAY, LINJI PAID A VISIT TO  
A PAGODA BUILT AS A MEMORIAL  
TO BODHIDHARMA.



WHICH SHALL YOU  
PAY REVERENCE TO  
FIRST, BODHIDHARMA  
OR THE BUDDHA?



I'LL PAY REVERENCE  
TO NEITHER  
BODHIDHARMA NOR  
THE BUDDHA!

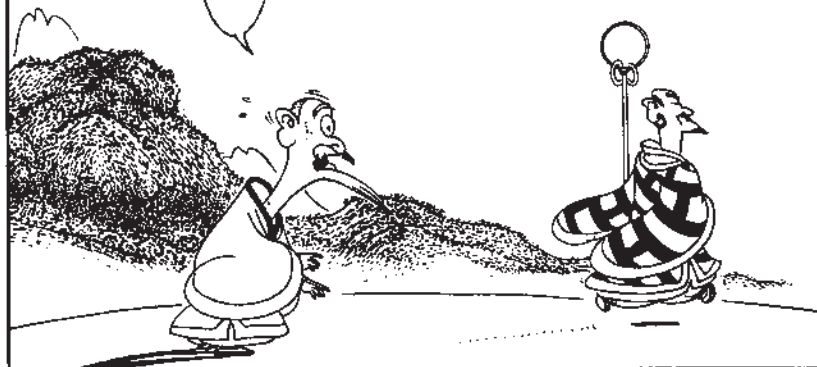


WHAT HAVE  
THEY DONE  
TO YOU?!



OH!

WITH A FLOURISH OF HIS ROBE,  
LINJI HAD TURNED AND LEFT.



BY SEEKING  
THE BUDDHA, WE LOSE  
THE BUDDHA; IN SEEKING  
BODHIDHARMA, WE LOSE  
BODHIDHARMA. THE MOST  
PRECIOUS THING THERE IS  
RESIDES INSIDE YOU—IT IS  
YOURSELF. IN PURSUING  
EXTERNAL OBJECTS, WE  
TEND TO  
LOSE SIGHT  
OF THAT.

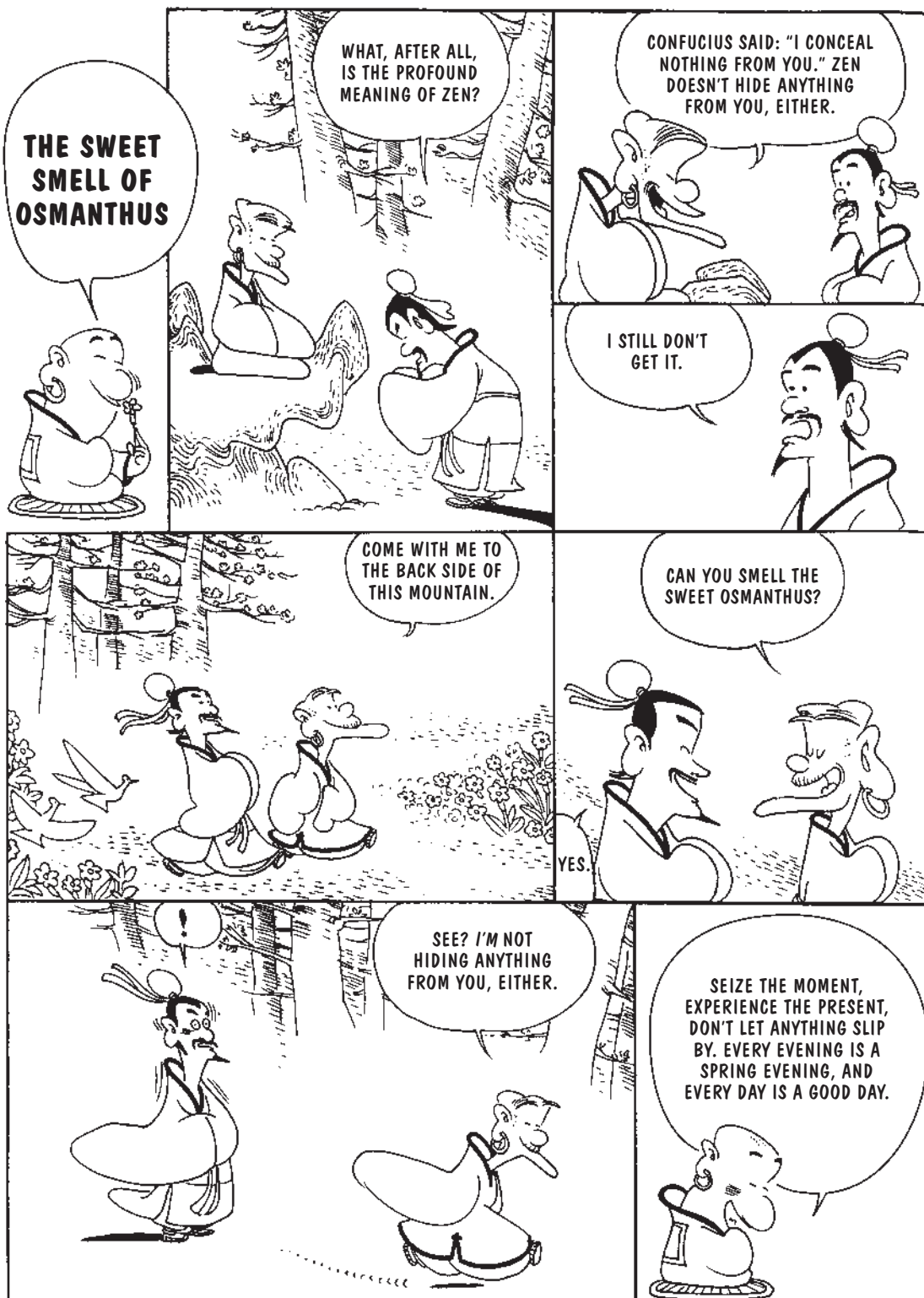


到初祖塔頭。塔主云。長老先禮佛。先禮祖。師云。佛祖俱不禮。塔主云。佛祖與長老。是什麼冤家。師便拂袖而出。

《指月錄》

太史山谷……往依晦堂。乞指徑捷處。堂曰。祇如仲尼道。二三子以我為隱乎。吾無隱乎爾者。太史居常如何理論。公擬對。堂曰。不是。不是。公迷悶不已。一日侍堂山行次。時巖桂盛放。堂曰。聞木樨華香麼。公曰。聞。堂曰。吾無隱乎爾。

《五燈會元》



湖南長沙景岑禪師。僧問。如何轉得山河大地。歸自己去。師云。如何轉得自己。歸山河大地去。

《聯燈會要》

HOW CAN I BEND THE  
NATURAL WORLD TO MY  
PURPOSES?

MIND  
LIKE THE  
SURROUNDINGS



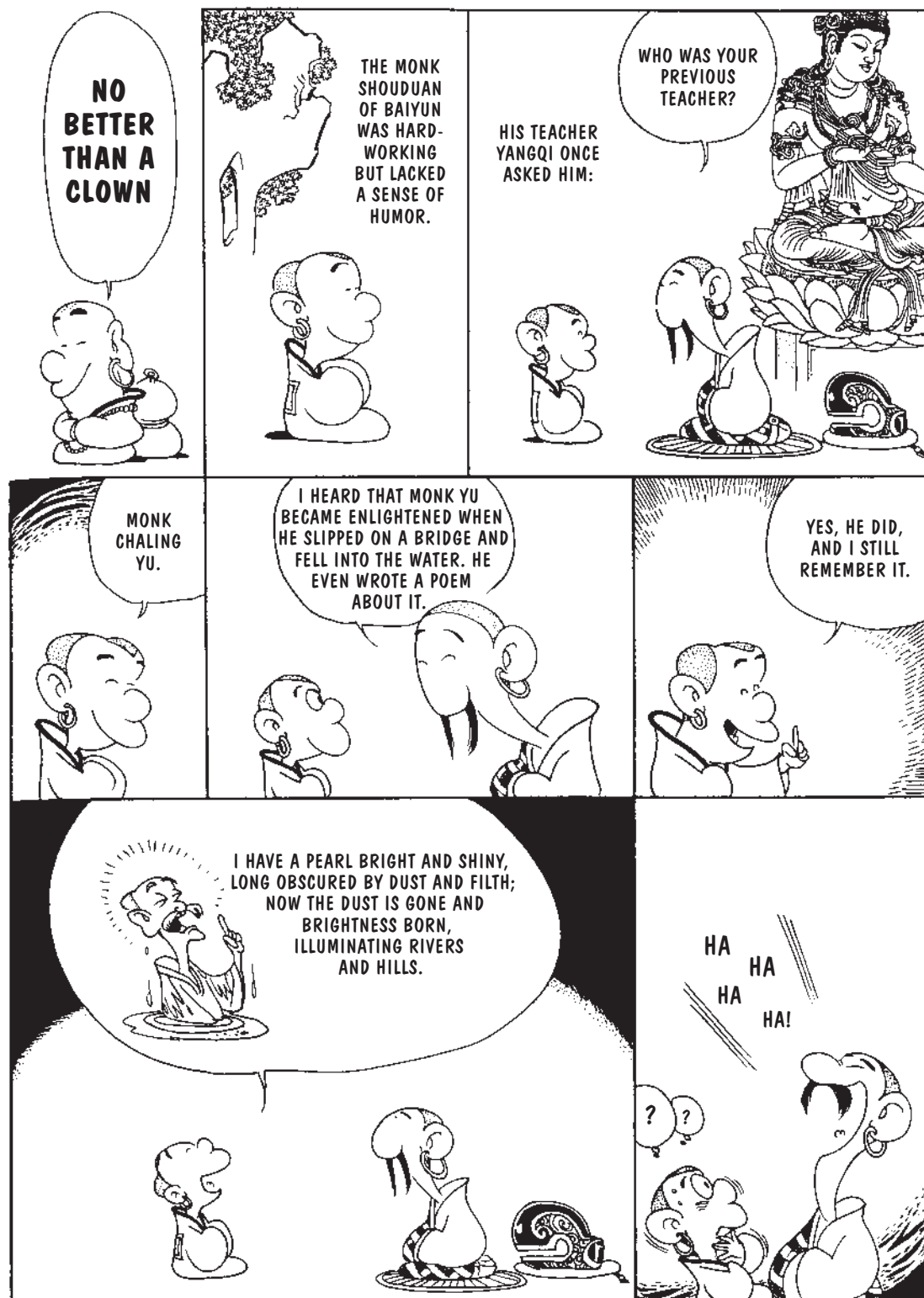
HOW CAN YOU BEND  
YOURSELF TO THE  
PURPOSES OF THE  
NATURAL WORLD?

IF YOU TRY TO ATTRACT  
THE TRUTH THROUGH THE  
SELF, THEN YOU'VE YET  
TO COMPLETELY  
ABANDON THE SELF AND  
YOU'LL NEVER GET TO  
THE COMPLETE TRUTH.  
ONLY BY ASSIMILATING  
YOURSELF WITH NATURE  
AND SINCERELY  
FORGETTING THE SELF  
CAN YOU BE ONE WITH  
THE TRUTH.

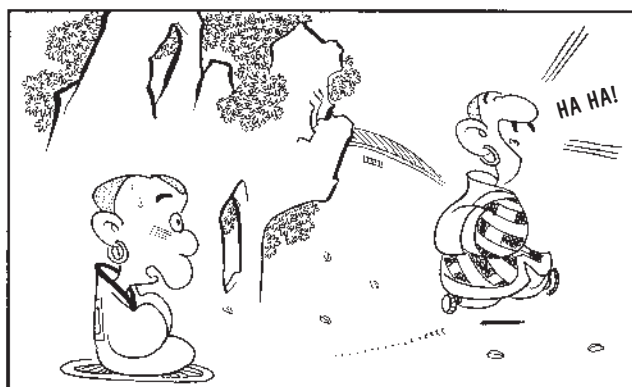




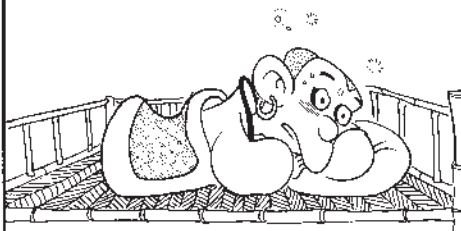
舒州白雲守端禪師……往參楊岐。岐一日忽問。受業師為誰。師曰。茶陵郁和尚。岐曰。吾聞伊過橋遭擲有省。作偈甚奇。能記否。師誦曰。我有明珠一顆。久被塵勞闕鎖。今朝塵盡光生。照破山河萬朵。岐笑而趨起。師愕然。



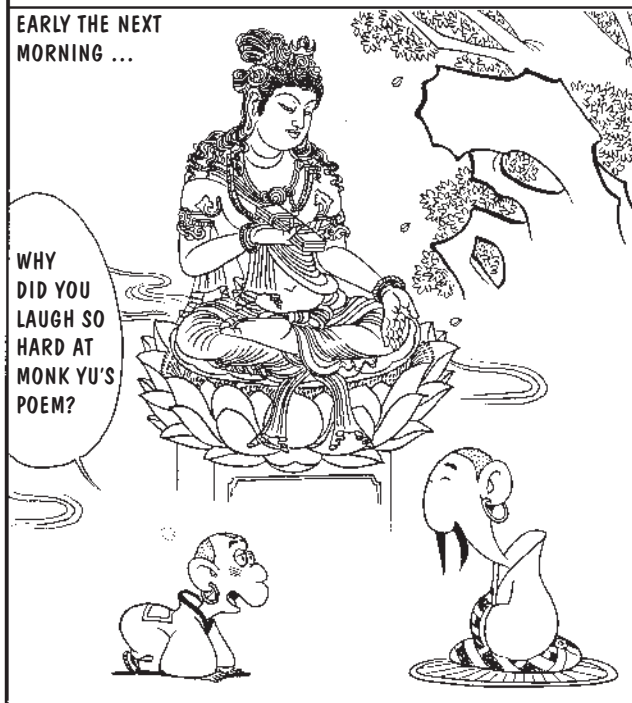




SHOUDUAN COULDN'T UNDERSTAND WHAT HIS TEACHER FOUND SO FUNNY AND LOST SLEEP OVER IT ALL NIGHT.



EARLY THE NEXT MORNING ...

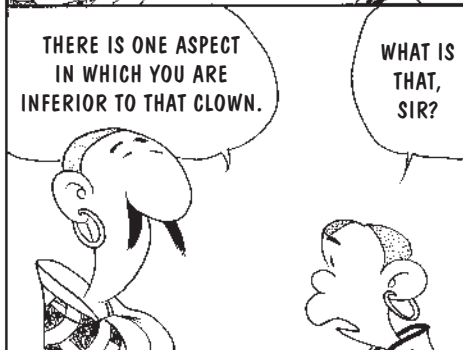


DID YOU SEE THAT SILLY CLOWN THAT CAME BY YESTERDAY?

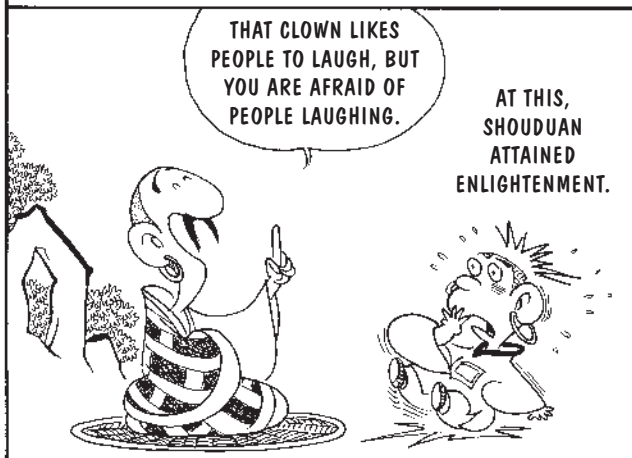


YES.

THERE IS ONE ASPECT IN WHICH YOU ARE INFERIOR TO THAT CLOWN.

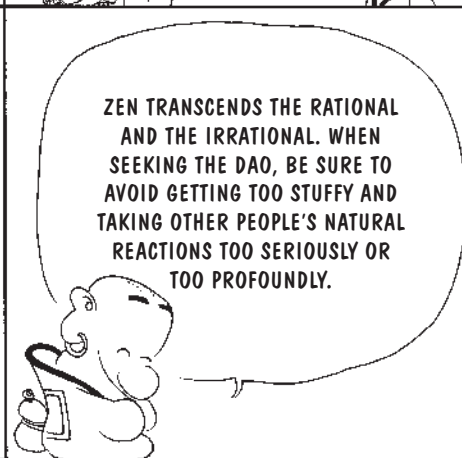


WHAT IS THAT, SIR?



AT THIS, SHOUDUAN ATTAINED ENLIGHTENMENT.

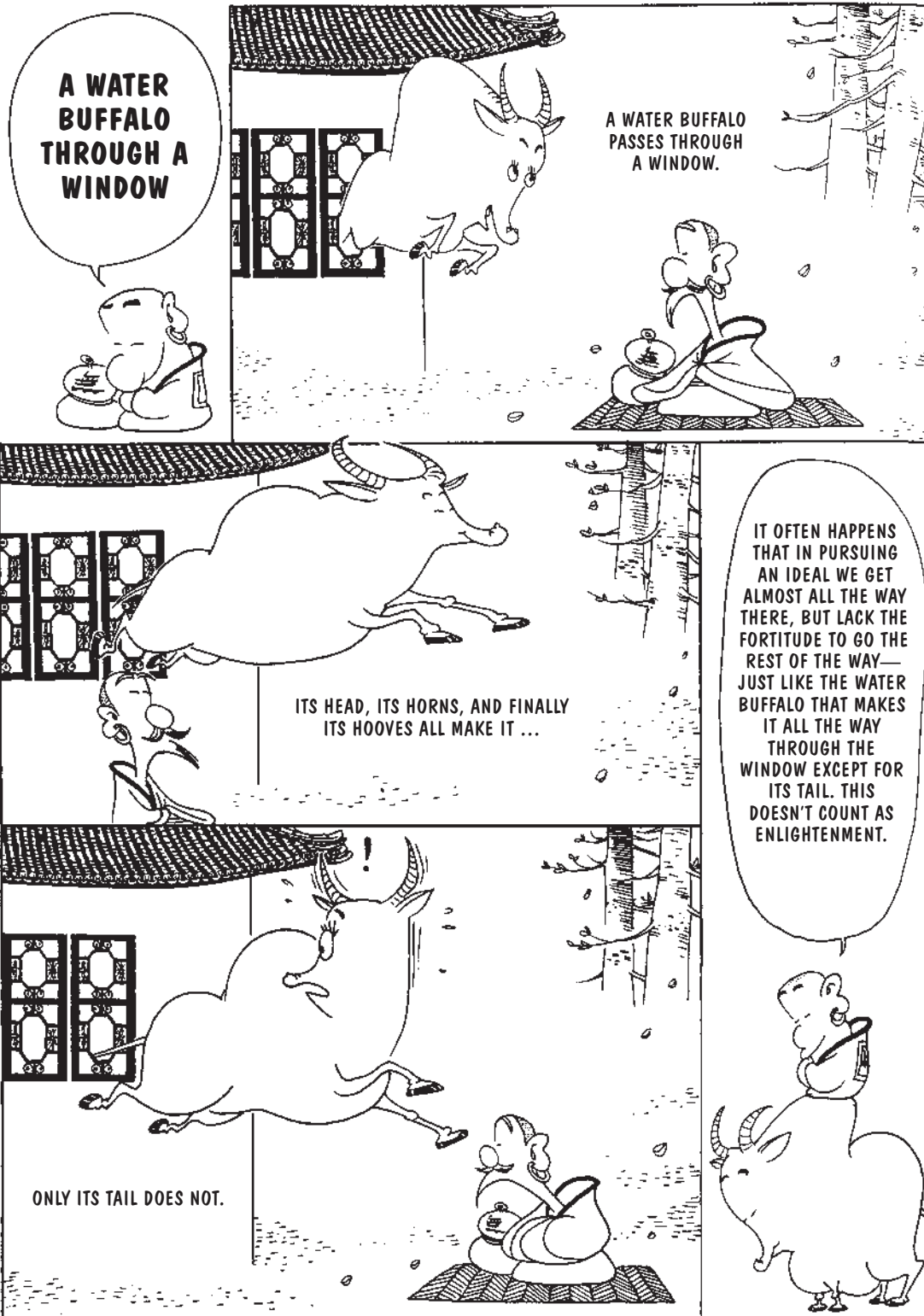
ZEN TRANSCENDS THE RATIONAL AND THE IRRATIONAL. WHEN SEEKING THE DAO, BE SURE TO AVOID GETTING TOO STUFFY AND TAKING OTHER PEOPLE'S NATURAL REACTIONS TOO SERIOUSLY OR TOO PROFOUNDLY.



通夕不寐。黎明。諮詢之。適歲暮。歧曰。汝見昨日打毆儼者麼。曰。見。歧曰。汝一籌不及渠。師復駭曰。意旨如何。歧曰。渠愛人笑。汝怕人笑。師大悟。

《五燈會元》

五祖曰。譬如水牯牛過窓櫺。頭角四蹄都過了。因甚麼。尾巴過不得。  
《無門關》



WITH  
A SLIGHT  
FANNING,  
THE FIRE  
RETURNS



ONE DAY, WHEN THE  
ZEN MASTER DAHUI  
ZONGGAO WAS IN  
THE MOUNTAINS  
MEDITATING, A  
RETIRED GENERAL  
APPROACHED AND  
INFORMED DAHUI  
OF HIS INTENT TO  
BECOME A MONK:

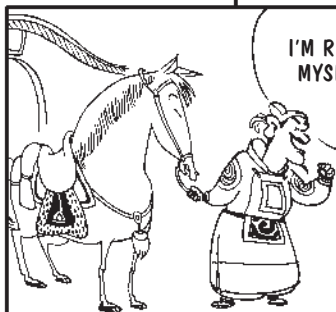
AS SOON AS I  
ELIMINATE MY  
BAD HABITS, I'LL  
RETURN TO  
BECOME YOUR  
DISCIPLE.



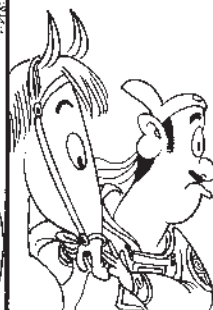
FINE.



I'M READY NOW. I'VE RID  
MYSELF OF ALL MY BAD  
HABITS.



WHY DID YOU GET  
UP SO EARLY? YOUR  
WIFE IS HOME  
SLEEPING WITH  
ANOTHER MAN.



YOU BALD-HEADED  
MORON! HOW  
DARE YOU ... ?!



I THINK IT'S A LITTLE  
EARLY FOR YOU TO  
BECOME A MONK. YOU'D  
BETTER RUN ALONG HOME  
AND PRACTICE MORE  
SELF-CONTROL.



WORDS AND  
ACTIONS ARE  
TWO EXTERIOR  
MANIFESTATIONS  
OF OUR INNER  
THOUGHTS, BUT  
MOST PEOPLE'S  
WORDS EXCEED  
THEIR ACTIONS.



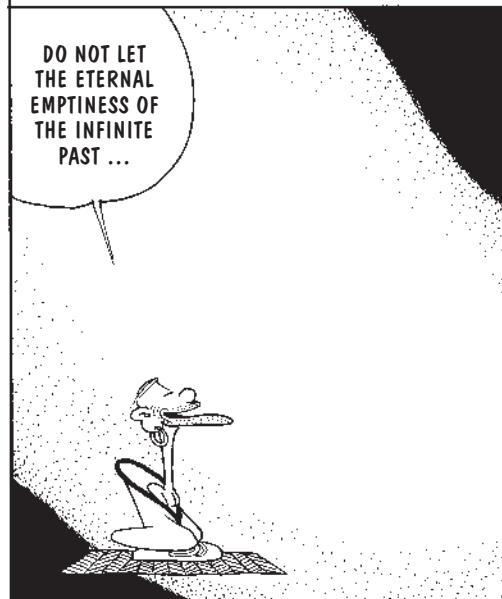
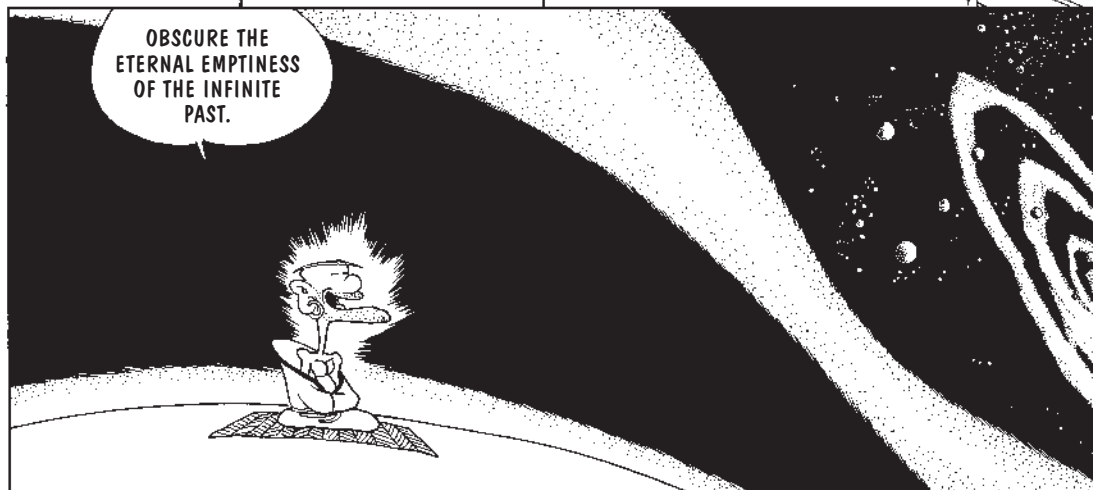
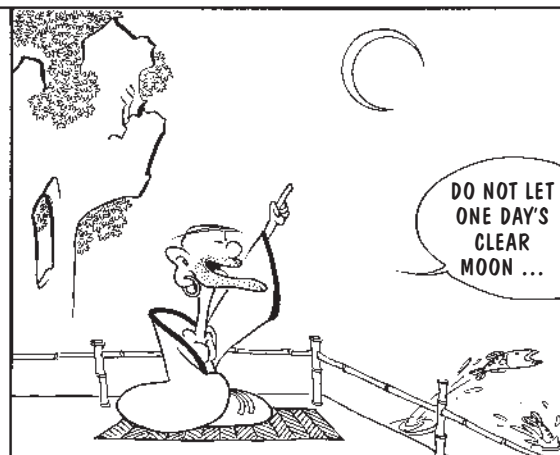
宋狀元張九成。告歸泉石。一日訪參喜禪師曰……打死心頭火。特來參喜禪。師以言探之曰。緣何起得早。妻被別人眠。九成怒曰。無明真禿子。焉敢發此言。師慰之曰。輕輕撲一扇。爐中便起煙。九成慚愧不已。

《堅瓠集》

福州中際善能禪師……上堂。萬古長空。一朝風月。不可以一朝風月昧却萬古長空。不可以萬古長空不明一朝風月。



SHANNENG WAS A ZEN MASTER DURING THE SOUTHERN SONG DYNASTY, WHO OFTEN SAID:





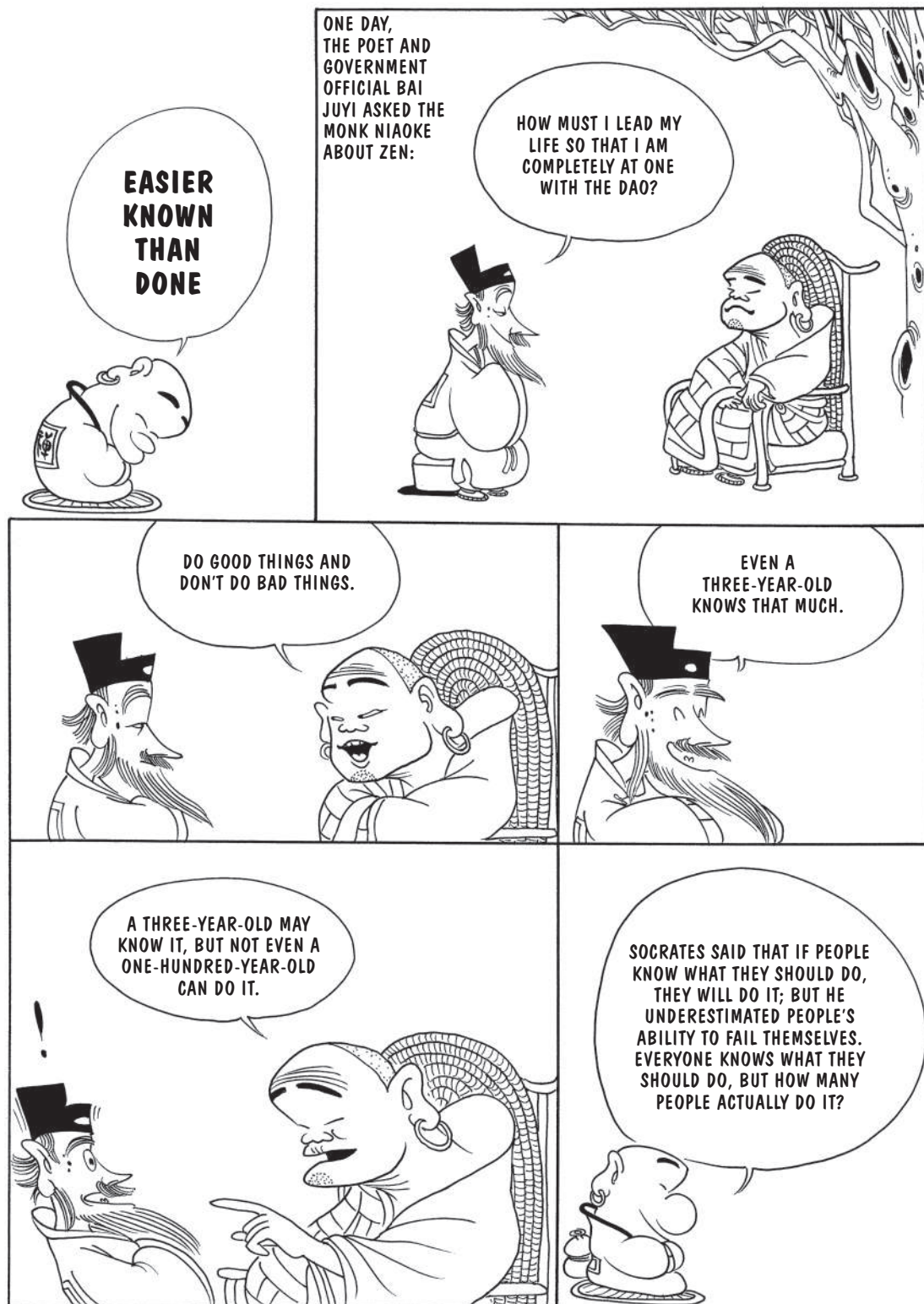
且如何是一朝風月。人皆畏炎熱。我愛夏日長。熏風自南來。殿閣生微涼。會與不會。切忌承當。

《五燈會元》



《五燈會元》

杭州鳥窠道林禪師……。元和中。白居易侍郎出守茲郡。因入山謁師。問曰……。如何是佛法大意。師曰。諸惡莫作。眾善奉行。白曰。三歲孩兒也解恁麼道。師曰。三歲孩兒雖道得。八十老人行不得。白作禮而退。





AS A DISCIPLE WAS  
TAKING LEAVE OF THE  
MONK NIAOKE ...

WHAT  
ISN'T THE  
BUDDHA-  
DHARMA?

THANK YOU VERY  
MUCH FOR  
EVERYTHING. I'LL  
BE GOING NOW.

WHERE  
ARE YOU  
OFF TO?



I'M GOING TO  
TRAVEL THE LAND  
STUDYING THE  
BUDDHA-  
DHARMA.

SPEAKING OF THE  
BUDDHA-DHARMA, I  
HAVE A BIT OF IT  
RIGHT HERE.

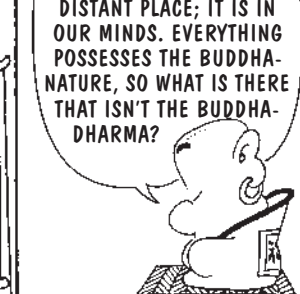
WHERE?



AT THIS, NIAOKE PULLED A  
THREAD FROM HIS SLEEVE.

IS THIS NOT THE  
BUDDHA-DHARMA  
AS WELL?

THE  
TRUTH OF THINGS  
DOES NOT RESIDE IN  
SOME UNREACHABLE  
DISTANT PLACE; IT IS IN  
OUR MINDS. EVERYTHING  
POSSESSES THE BUDDHA-  
NATURE, SO WHAT IS THERE  
THAT ISN'T THE BUDDHA-  
DHARMA?

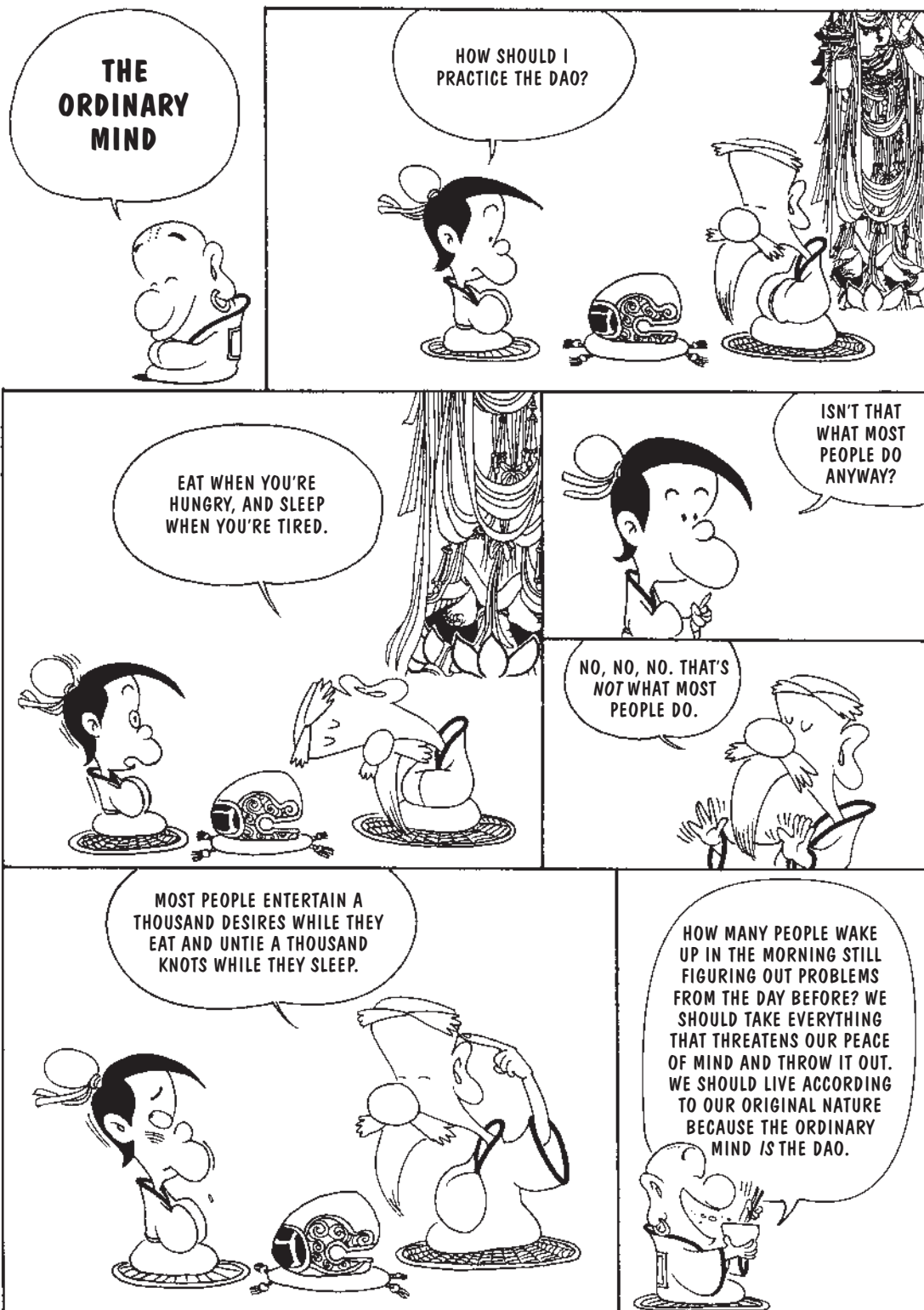


《五燈會元》

杭州烏窠道林禪師……會通。忽一日欲辭去。師問曰。汝今何往。對曰。會通為法出家。和尚不垂慈誨。今往諸方學佛法去。師曰。若是佛法。吾此間亦有少許。曰。如何是和尚佛法。師於身上拈起布毛吹之。通遂領悟玄旨。

越州大珠慧海禪師者……有源律師來問。和尚修道還用功否。師曰。用功。曰如何用功。師曰。饑來喫飯困來即眠。曰一切人總如是同師用功否。師曰。不同。曰何故不同。師曰。他喫飯時不肯喫飯。百種須索。睡時不肯睡。千般計校。所以不同也。

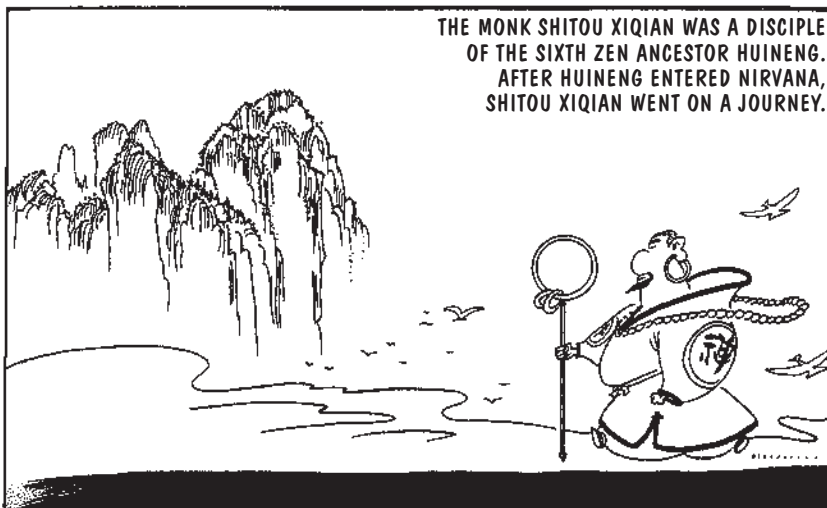
《景德傳燈錄》



RETURNING  
EMPTY-  
HANDED



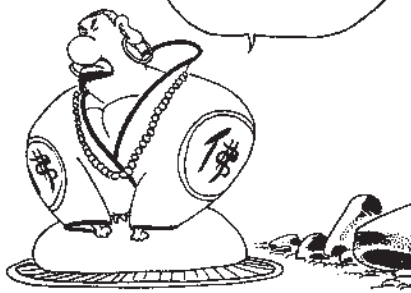
THE MONK SHITOU XIQIAN WAS A DISCIPLE  
OF THE SIXTH ZEN ANCESTOR HUINENG.  
AFTER HUINENG ENTERED NIRVANA,  
SHITOU XIQIAN WENT ON A JOURNEY.



WHERE  
ARE  
YOU  
FROM?



I'M COMING  
FROM CAOXI, THE  
PLACE OF THE  
SIXTH ANCESTOR.



WHAT DID YOU  
GAIN AT CAOXI?



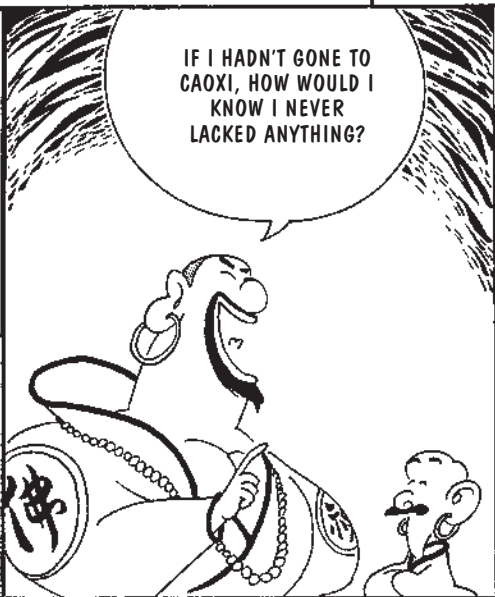
I DIDN'T  
LACK  
ANYTHING  
BEFORE I  
WENT TO  
CAOXI.



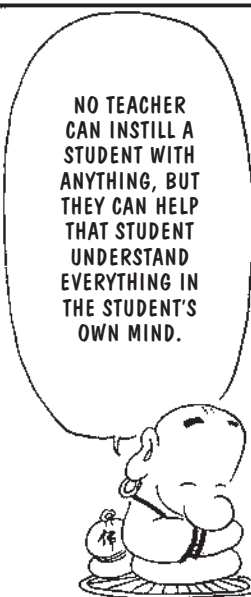
THEN WHY  
DID YOU  
GO?



IF I HADN'T GONE TO  
CAOXI, HOW WOULD I  
KNOW I NEVER  
LACKED ANYTHING?



NO TEACHER  
CAN INSTILL A  
STUDENT WITH  
ANYTHING, BUT  
THEY CAN HELP  
THAT STUDENT  
UNDERSTAND  
EVERYTHING IN  
THE STUDENT'S  
OWN MIND.



行思和尚……住吉州。遷直詣靜居。師問曰。子何方而來。遷曰。曹谿。師曰。將得什麼來。曰。未到曹谿亦不失。

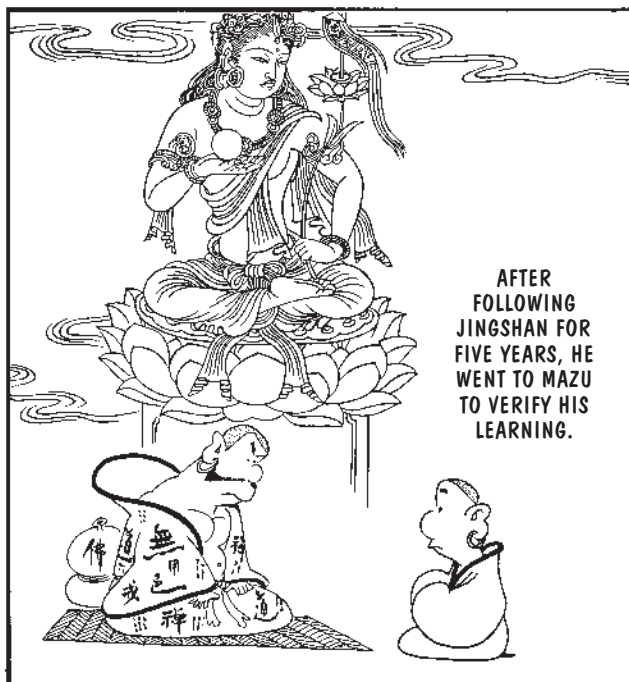
師曰。怎麼用去曹谿作什麼。曰。若不到曹谿爭知不失。

《景德傳燈錄》

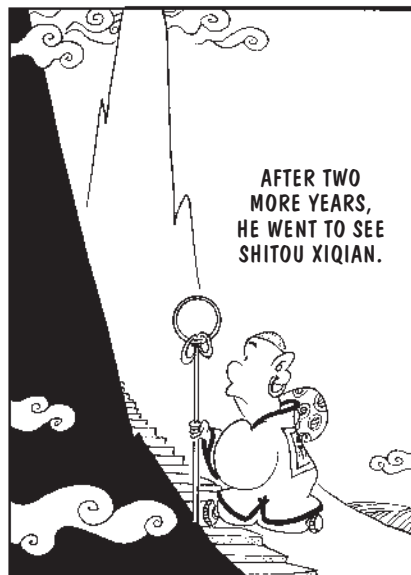
荊州天皇道悟禪師婺州東陽人也。姓張氏……。二十五杭州竹林寺具戒精修梵行……。遊餘杭首謁徑山國一禪師。受心法服勤五載。唐大歷中抵鍾陵造馬大師。重印前解法無異說。復住二夏。乃謁石頭遷大師而致問曰。離却定慧以何法示人。石頭曰。我遮裏無奴婢。離箇什麼。曰。如何明得。石頭曰。汝還撮得空麼。曰。怎麼即不從今日去也。

## DAOWU OF TIANHUANG (748-807)

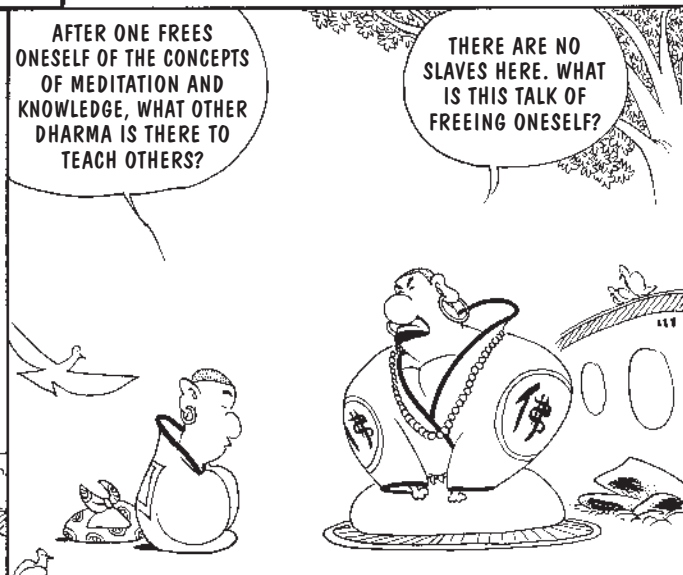
LAY SURNAMED ZHANG, DAOWU WAS FROM DONGYANG IN ZHEJIANG. HE TOOK HIS VOWS IN HANG PREFECTURE WHEN HE WAS TWENTY-FIVE AND THEN FOLLOWED DAOQIN OF JINGSHAN, WHICH WAS HIS FIRST CONTACT WITH ZEN.



AFTER FOLLOWING JINGSHAN FOR FIVE YEARS, HE WENT TO MAZU TO VERIFY HIS LEARNING.

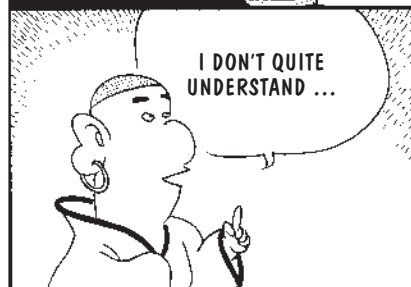


AFTER TWO MORE YEARS, HE WENT TO SEE SHITOU XIQIAN.

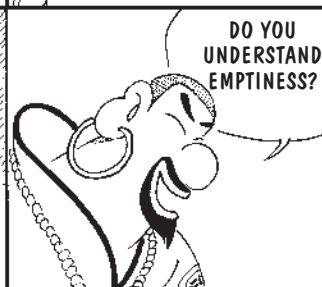


AFTER ONE FREES ONESELF OF THE CONCEPTS OF MEDITATION AND KNOWLEDGE, WHAT OTHER DHARMA IS THERE TO TEACH OTHERS?

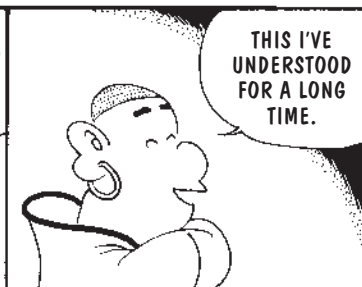
THERE ARE NO SLAVES HERE. WHAT IS THIS TALK OF FREEING ONESELF?



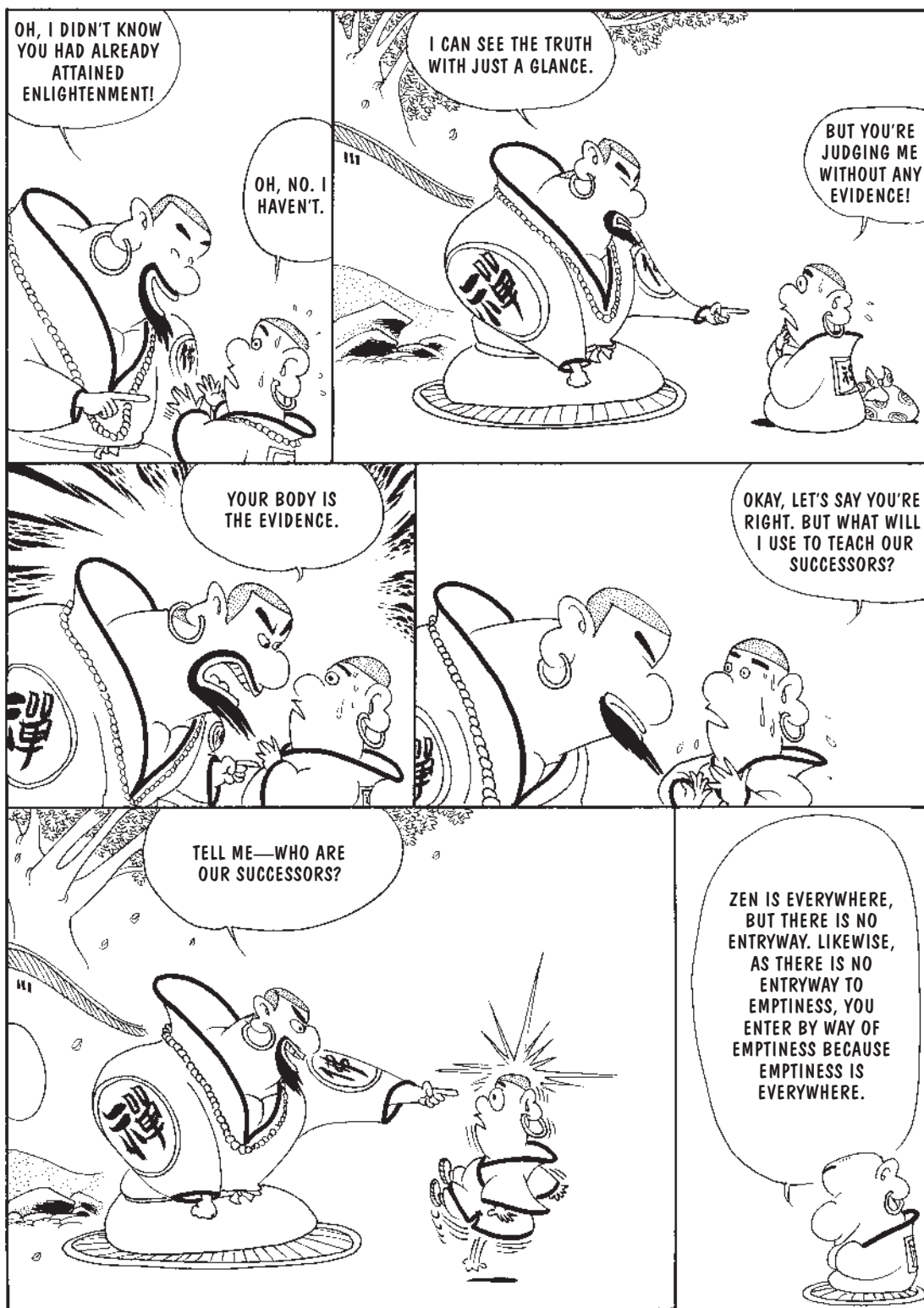
I DON'T QUITE UNDERSTAND ...



DO YOU UNDERSTAND EMPTINESS?



THIS I'VE UNDERSTOOD FOR A LONG TIME.



石頭曰。未審汝早晚從那邊來。曰。道悟不是那邊人。石頭曰。我早知汝來處。曰。師何以賊誣於人。石頭曰。汝身見在。曰。雖如是畢竟如何示於後人。石頭曰。汝道阿誰是後人。師從此頓悟。

《景德傳燈錄》

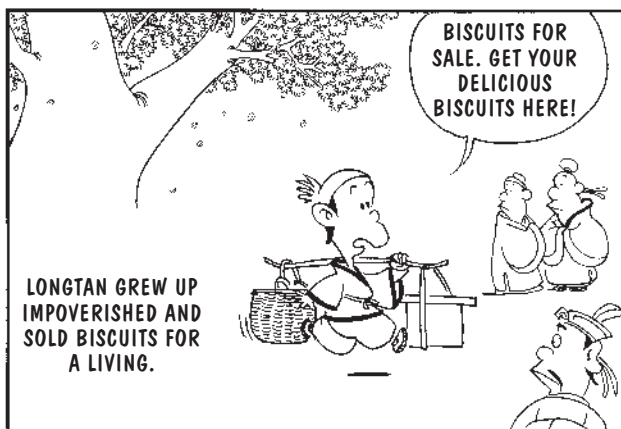


澧州龍潭崇信禪師。本渚官賣餅家子也。未詳姓氏。少而英異。初悟和尚為靈鑒潛請居天皇寺人莫之測。師家居于寺巷。常日以十餅饋之。悟受之每食畢。常留一餅曰。吾惠汝以蔭子孫。師一日自念曰。餅是我持去。何以返遺我耶。其別有旨乎。遂造而問焉。悟曰。是汝持來。復汝何咎。師聞之頗曉玄旨。因請出家。

## CHONGXIN OF LONGTAN (782-865)

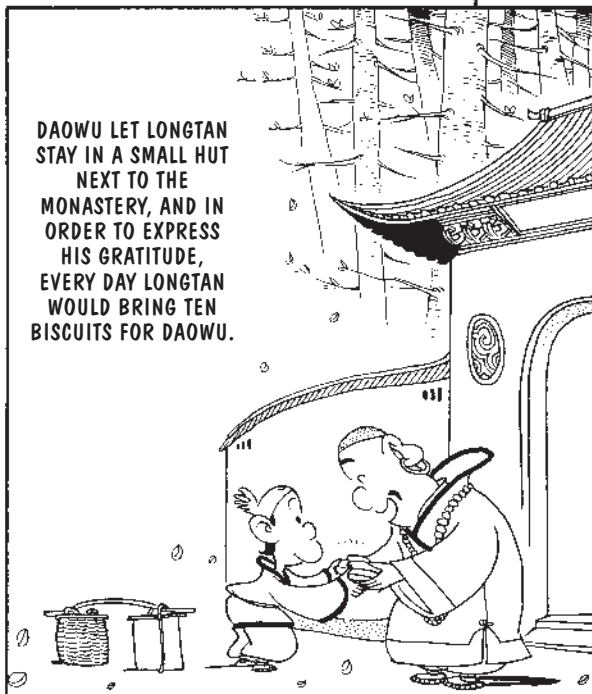


LONGTAN WAS  
ORIGINALLY  
FROM HUNAN.  
HE WAS A  
STUDENT OF  
TIANHUANG  
DAOWU.

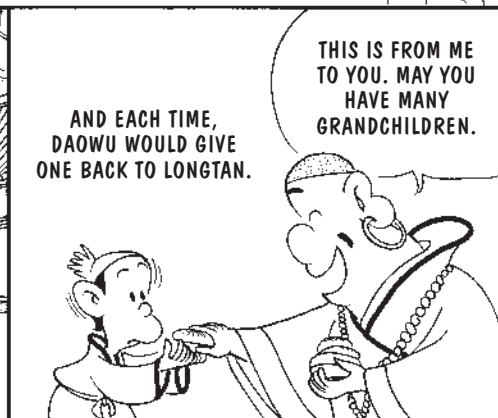


BISCUITS FOR  
SALE. GET YOUR  
DELICIOUS  
BISCUITS HERE!

LONGTAN GREW UP  
IMPOVERISHED AND  
SOLD BISCUITS FOR  
A LIVING.



DAOWU LET LONGTAN  
STAY IN A SMALL HUT  
NEXT TO THE  
MONASTERY, AND IN  
ORDER TO EXPRESS  
HIS GRATITUDE,  
EVERY DAY LONGTAN  
WOULD BRING TEN  
BISCUITS FOR DAOWU.



AND EACH TIME,  
DAOWU WOULD GIVE  
ONE BACK TO LONGTAN.

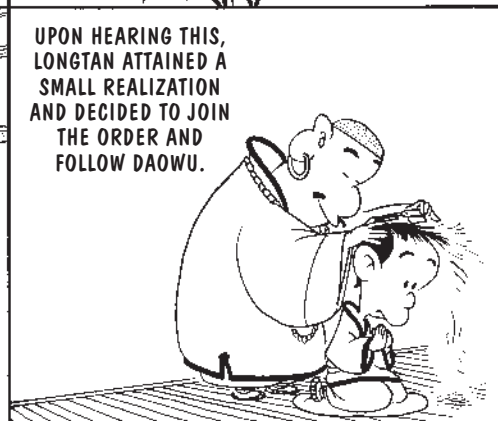
THIS IS FROM ME  
TO YOU. MAY YOU  
HAVE MANY  
GRANDCHILDREN.



HOW COME EVERY  
TIME I GIVE YOU  
BISCUITS, YOU GIVE  
ME ONE BACK?

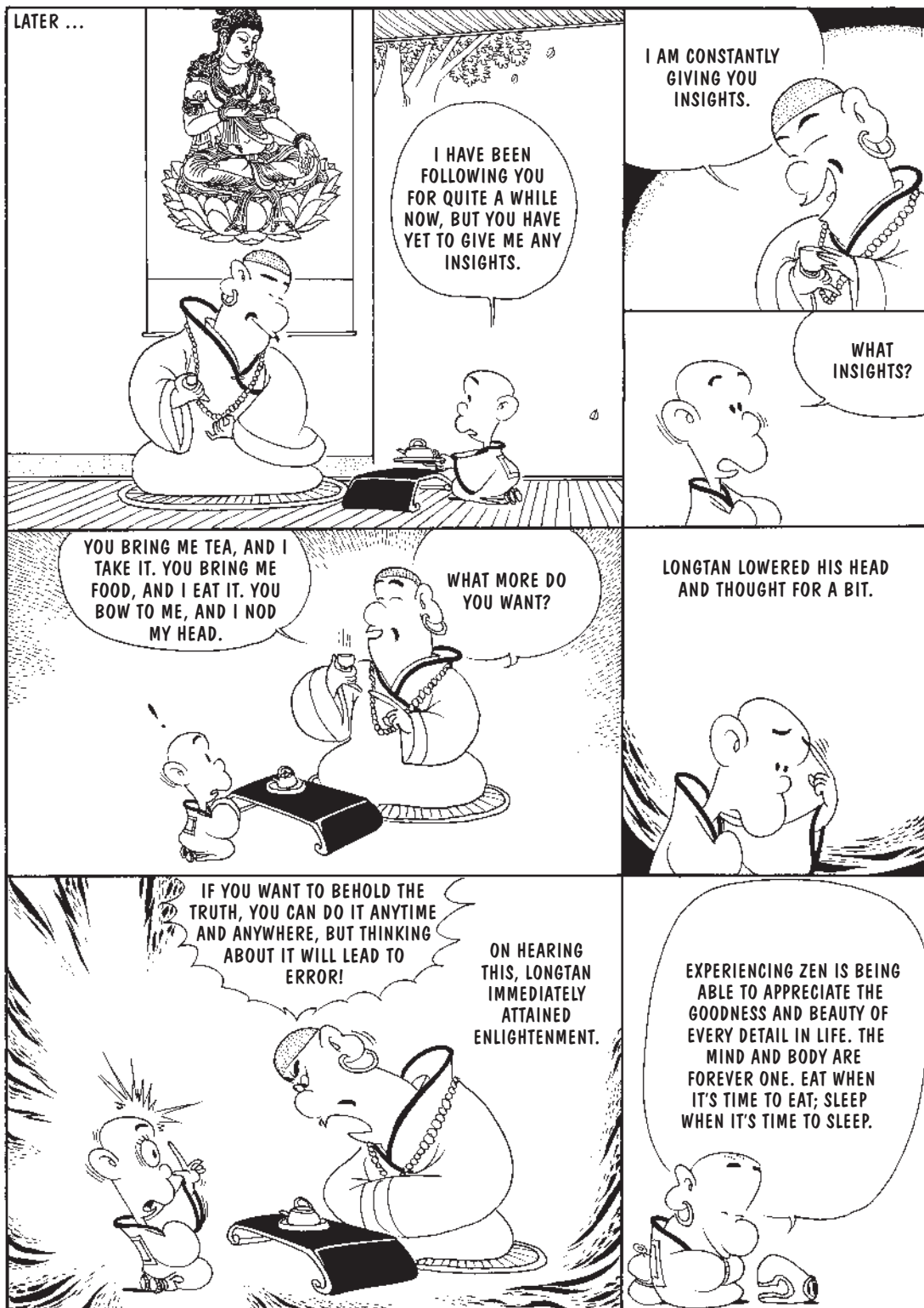


YOU GIVE TO ME, AND I  
GIVE BACK TO YOU. IS  
THERE SOMETHING WRONG  
WITH THAT?



UPON HEARING THIS,  
LONGTAN ATTAINED A  
SMALL REALIZATION  
AND DECIDED TO JOIN  
THE ORDER AND  
FOLLOW DAOWU.





《景德傳燈錄》

一日問曰。某自到來不蒙指示心要。悟曰。自汝到來吾未嘗不指汝心要。師曰。何處指示。悟曰。汝擎茶來吾為汝接。汝行食來吾為汝受。汝和南時吾便低首。何處不指示心要。師低頭良久。悟曰。見則直下便見。擬思即差。師當下開解。

《景德傳燈錄》

尼眾問。如何得為僧去。師曰。作尼來多少時也。尼曰。還有為。僧時也無。師曰。汝即今是什麼。尼曰。現是尼身何得不識。師曰。誰識汝。

A NUN  
BECOMES  
A MONK



A NUN  
ONCE ASKED  
LONGTAN:

HOW SHOULD I CULTIVATE  
MYSELF SO THAT IN MY  
NEXT LIFE I CAN BE A  
MONK?



HOW LONG HAVE  
YOU BEEN A NUN?



MY QUESTION IS,  
WILL I EVER  
BECOME A MONK?



WHAT ARE  
YOU NOW?



RIGHT NOW, I'M  
A NUN. WHO  
DOESN'T KNOW  
THAT?



WHO KNOWS  
YOU?



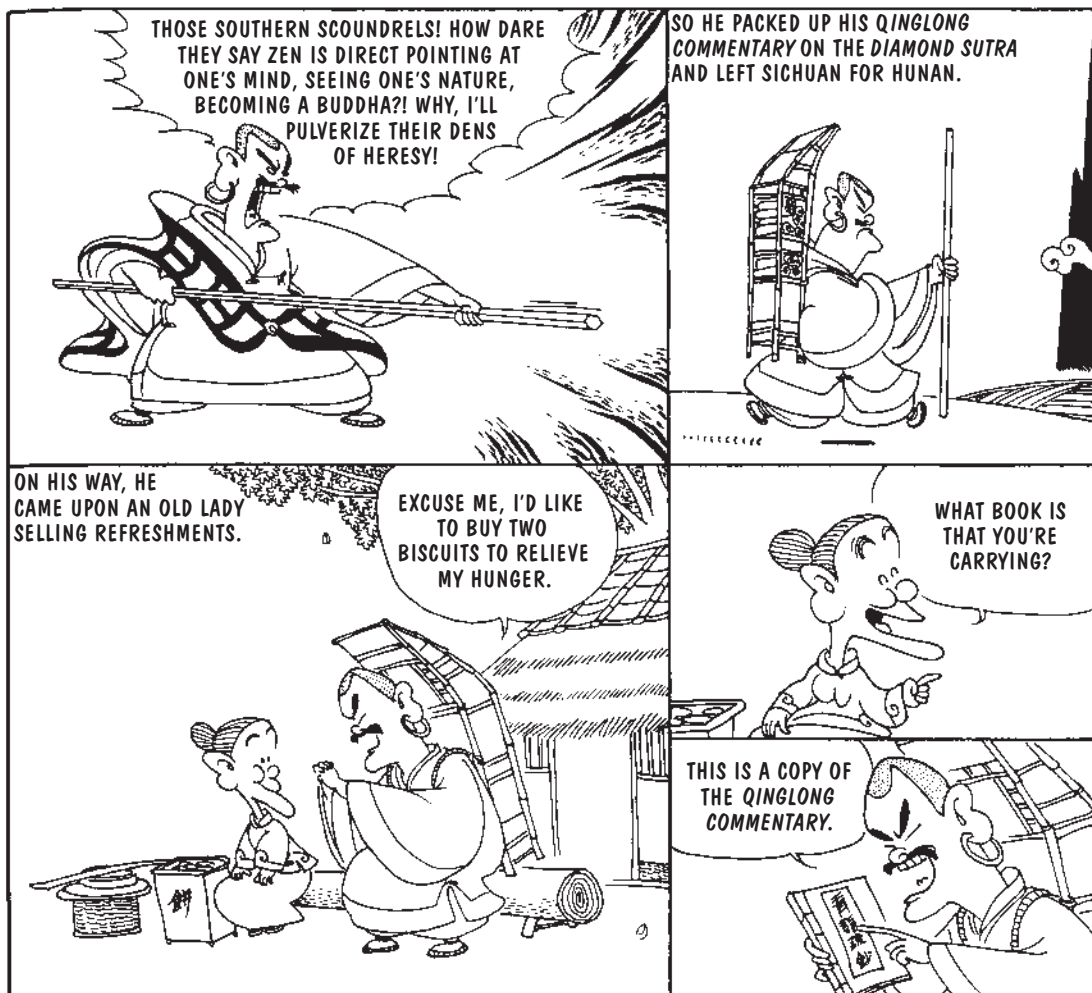
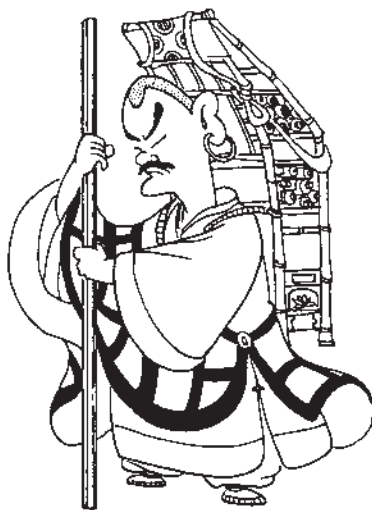
THE DIFFERENCE BETWEEN  
MALE AND FEMALE IS IN  
APPEARANCE ONLY; IT IS  
UNREAL. HOW CAN ANYONE  
WHO QUIBBLES ABOUT  
UNREALITY ENGAGE  
IN SELF-CULTIVATION?



## XUANJIAN OF DESHAN (780-865)

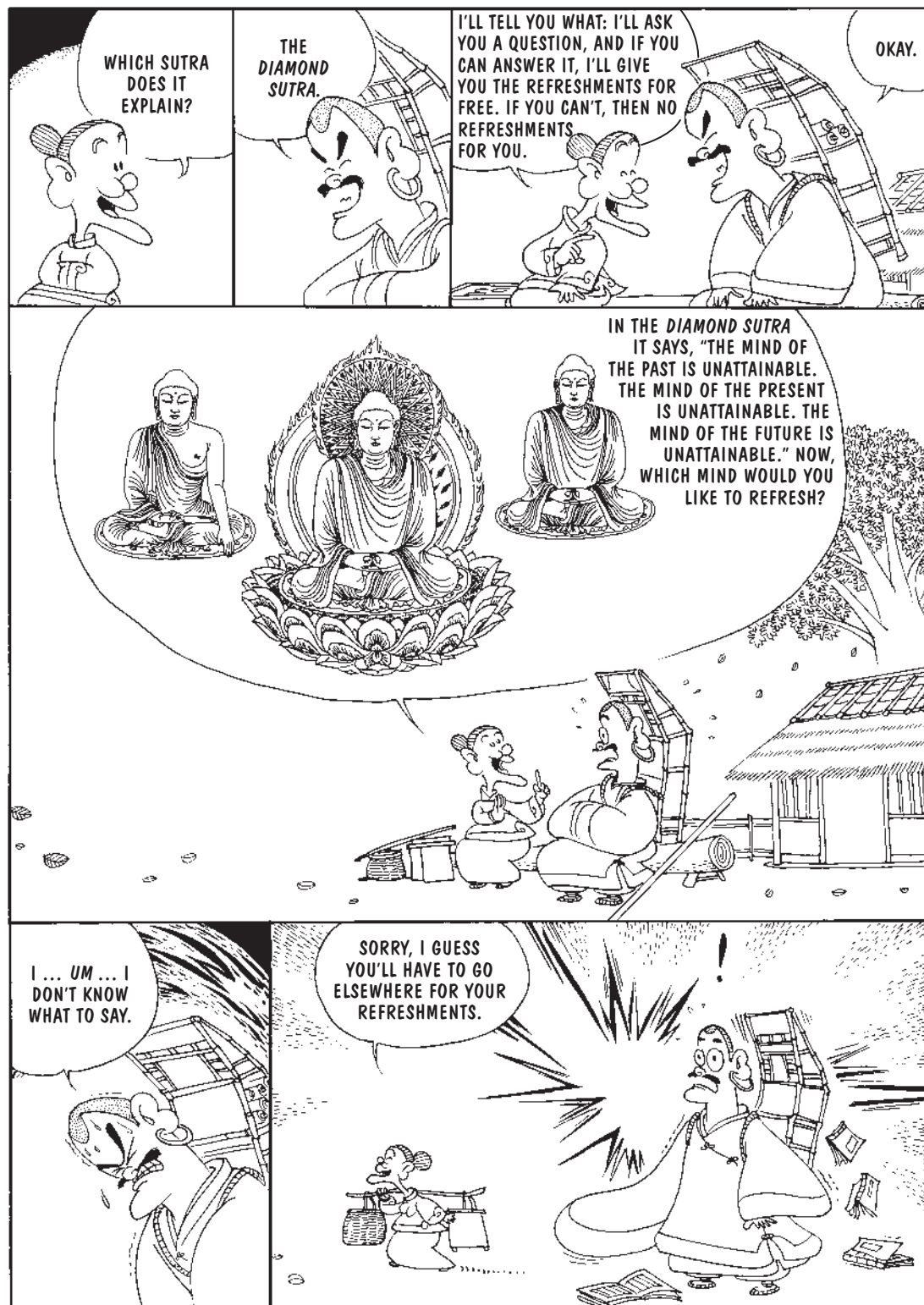
A NATIVE OF JIANNAN IN SICHUAN, XUANJIAN'S ORIGINAL SURNAME WAS ZHOU. HE LEFT HOME TO JOIN THE MONKHOOD AT AN EARLY AGE AND EXTENSIVELY STUDIED THE DOCTRINES OF DISCIPLINE. HE LEARNED THE ENTIRE *DIAMOND SUTRA* BY HEART, AND BECAUSE OF THIS HE BECAME KNOWN AS DIAMOND ZHOU.

LATER, HE LEARNED THAT THE RIVAL SOUTHERN TRADITION OF ZEN HAD GAINED A GREAT FOLLOWING. INFLAMED BY THIS, HE HEADED SOUTH TO CHALLENGE THEIR TEACHINGS. HIS MONASTERY WAS LATER LOCATED AT DESHAN IN HUNAN PROVINCE, SO PEOPLE REFER TO HIM AS DESHAN.

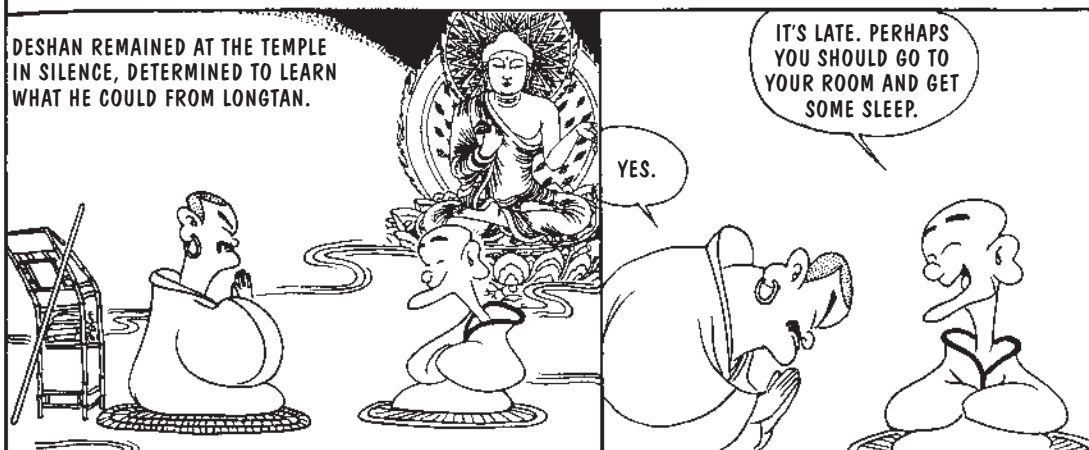
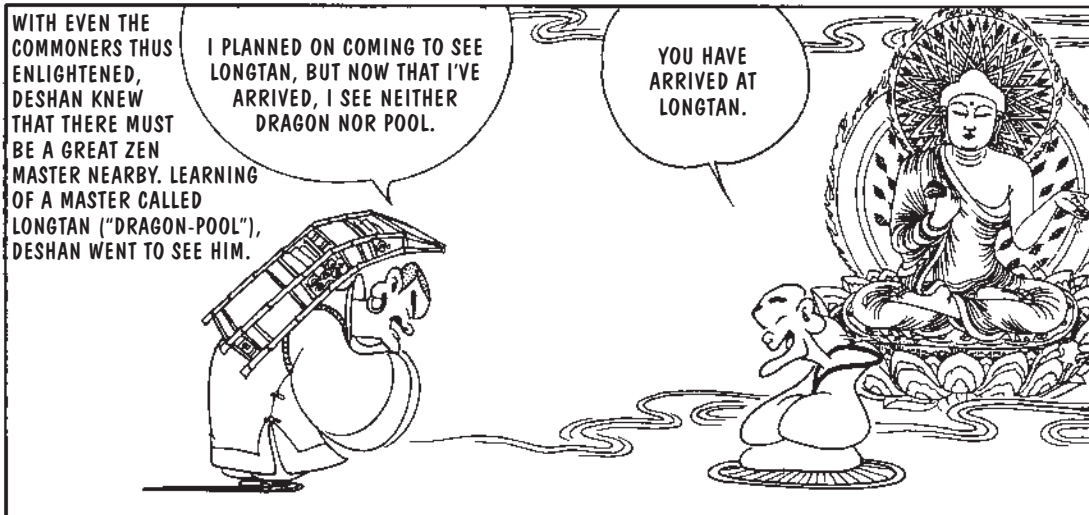


朗州德山宣鑒禪師。劍南人也。姓周氏。卅歲出家依年受具精究律藏。於性相諸經貫通旨趣。常講金剛般若。時謂之周金剛。後聞南方禪席頗盛。師氣不平。乃曰。出家兒千劫學佛威儀。萬劫學佛細行。不得成佛。南方魔子敢言直指人心。見性成佛。我當搜其窟穴。滅其種類。以報佛恩。遂擔青龍疏鈔出蜀。至澧陽路上。見一婆子賣餅。因息肩買餅點心。婆指擔曰。這箇是甚麼文字。師曰。青龍疏鈔。

婆曰。講何經。師曰。金剛經。婆曰。我有一問。你若答得。施與點心。若答不得。且別處去。金剛經道。過去心不可得。現在心不可得。未來心不可得。未審上座點那箇心。師無語。



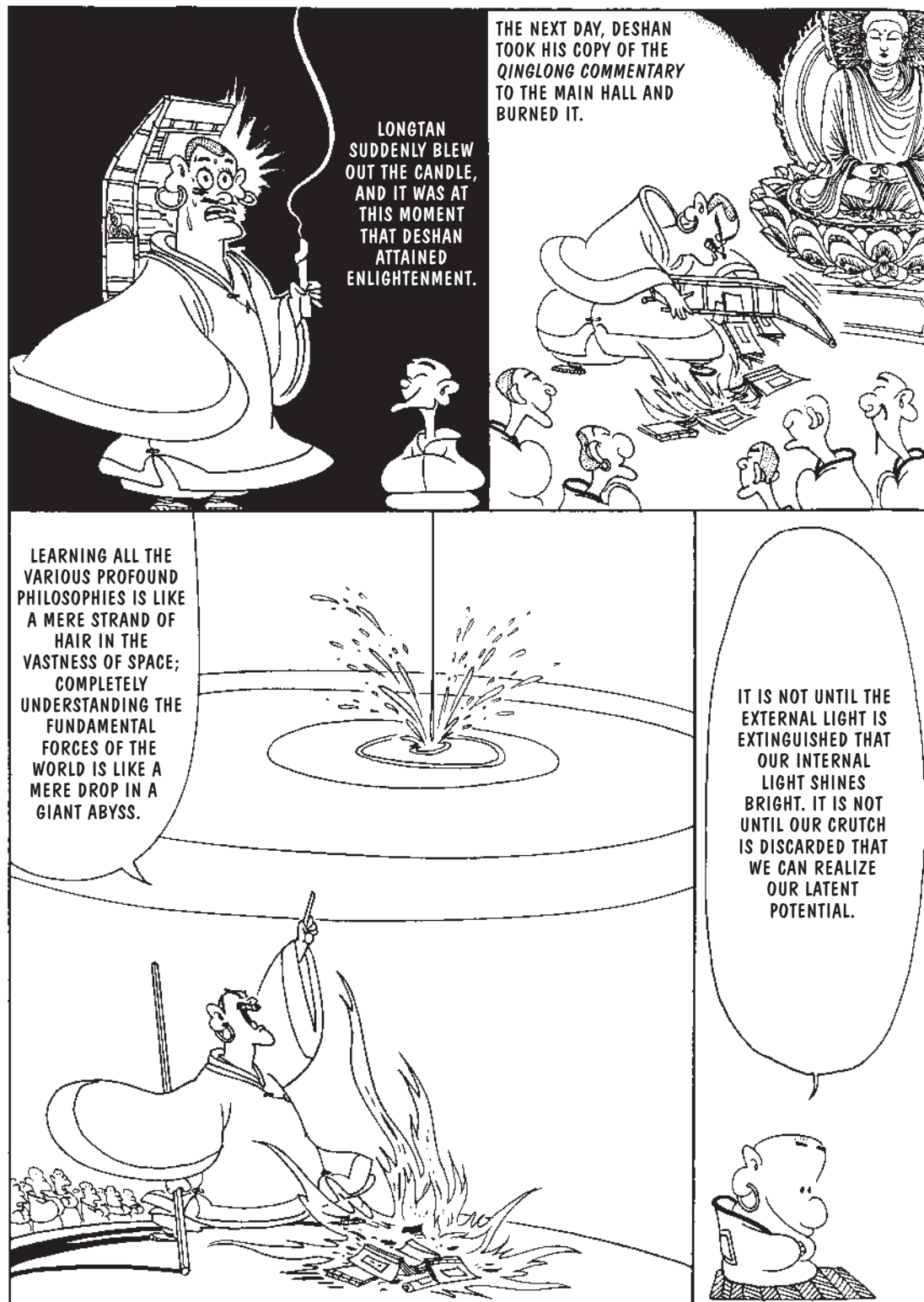




遂往龍潭。德山問。久嚮龍潭。到來潭又不見龍亦不現。師曰。子親到龍潭。德山即休……一夕侍立次。潭曰。更深何不下去。師珍重便出。却回曰。外面黑。潭點紙燭度與師。師擬接。潭復吹滅。

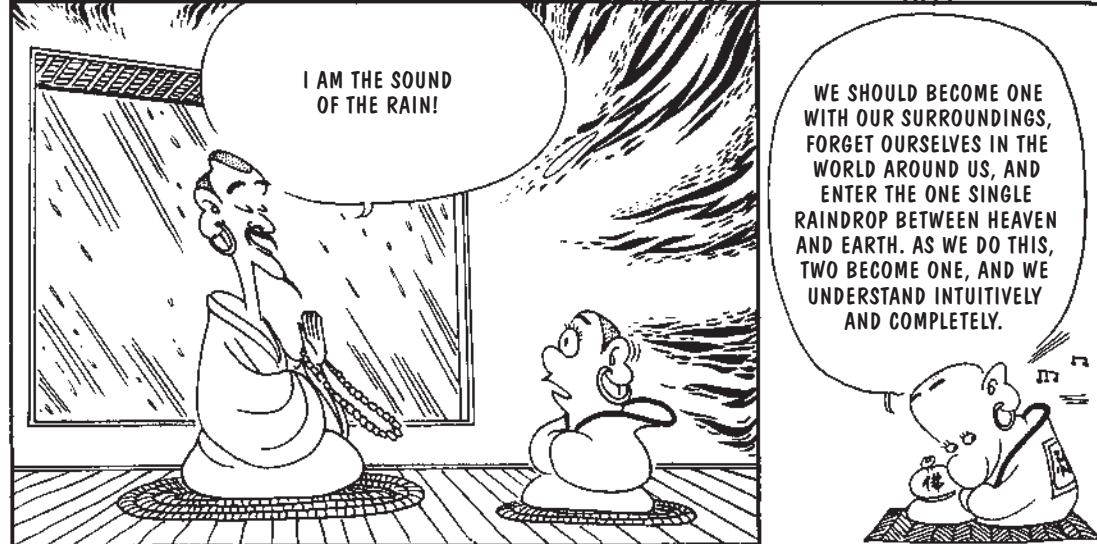
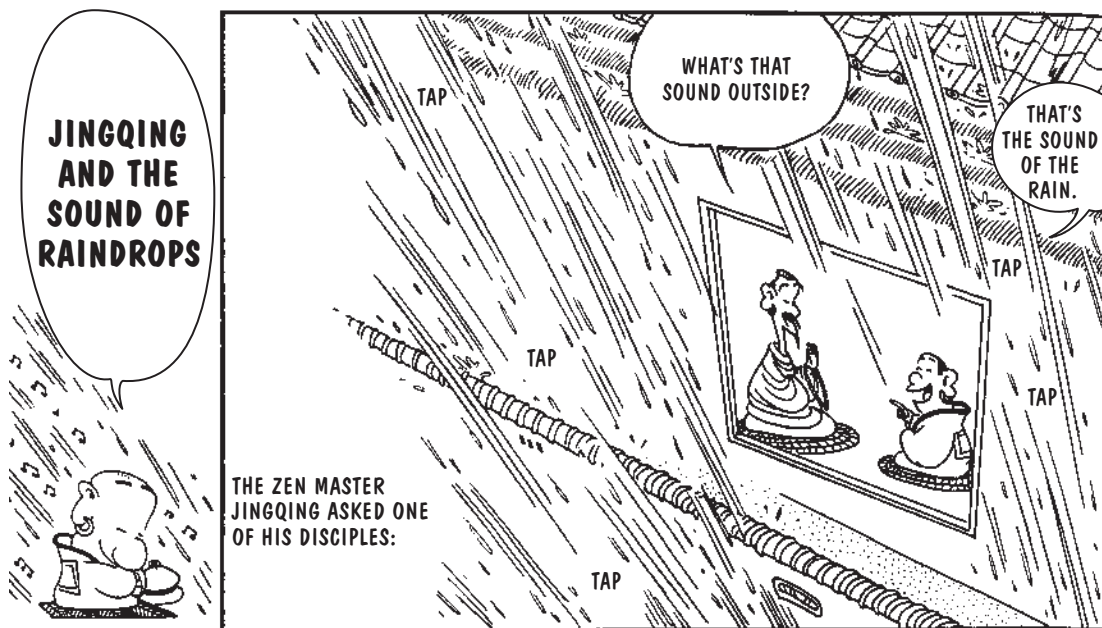
師於此大悟……。師將疏鈔堆法堂前。舉火炬曰。窮諸玄辯。若一毫置於太虛。竭世樞機。似一滴投於巨壑。遂焚之。

《景德傳燈錄》、《五燈會元》





# JINGQING AND THE SOUND OF RAINDROPS

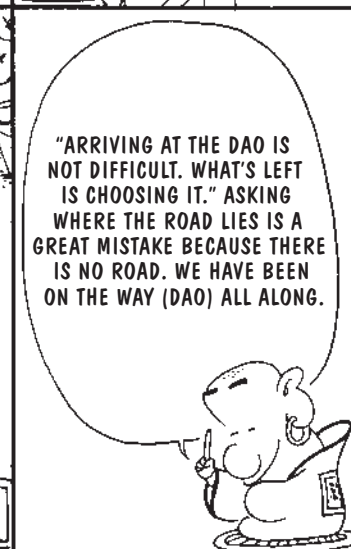
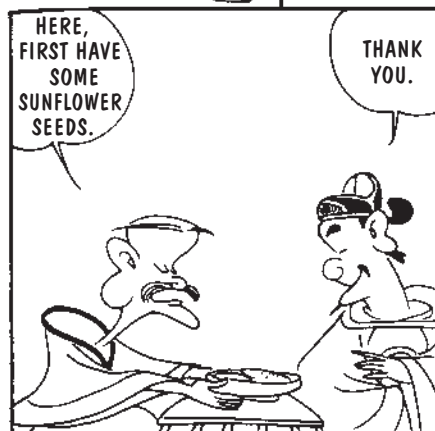
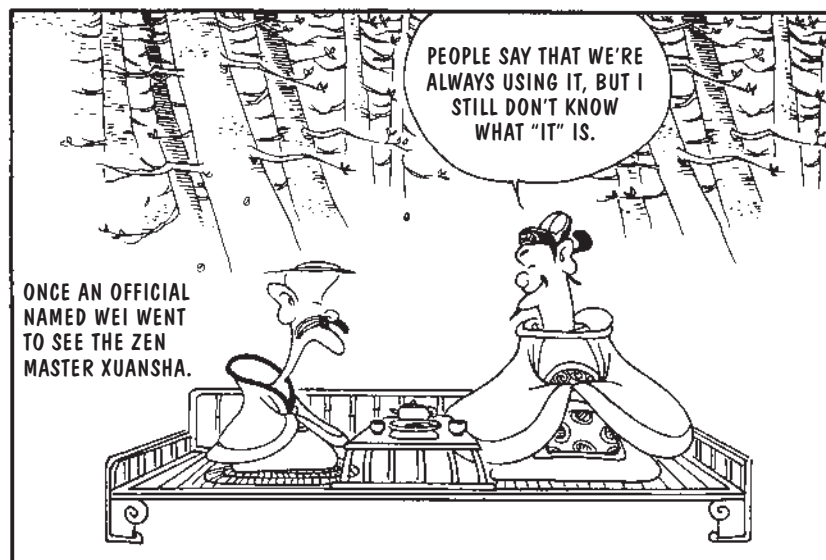


鏡清問僧。門外是什麼聲。僧云。雨滴聲。清云。眾生顛倒迷已逐物。僧云。和尚作麼生。清云。泊不迷已。僧云。泊不迷已意旨如何。清云。出身猶可易。脫體道應難。

《佛果圓悟禪師碧巖錄》

《景德傳燈錄》

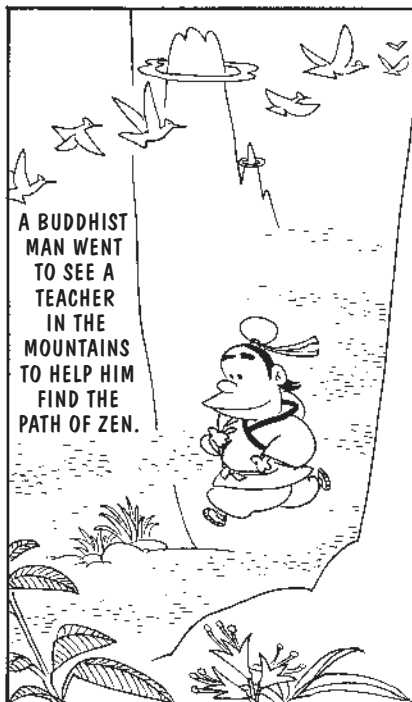
福州玄沙宗一大師……師與韋監軍喫果子。韋問。如何是日用而不知。師拈起果子曰喫。韋喫果子了。再問之。



# THE SOUND OF THE STREAM



A BUDDHIST MAN WENT TO SEE A TEACHER IN THE MOUNTAINS TO HELP HIM FIND THE PATH OF ZEN.

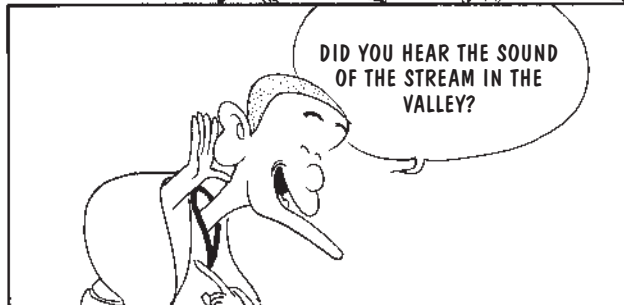


ON YOUR WAY HERE, YOU PASSED THROUGH A SMALL VALLEY, DID YOU NOT?



YES, I DID.

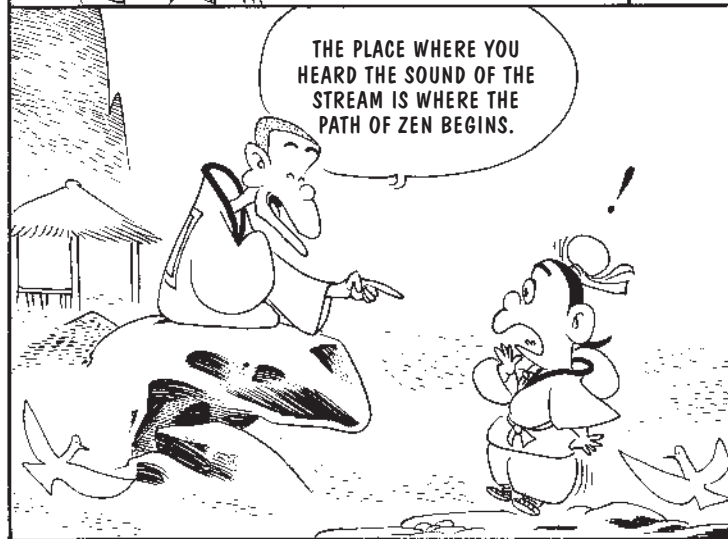
DID YOU HEAR THE SOUND OF THE STREAM IN THE VALLEY?



YES, I DID.



THE PLACE WHERE YOU HEARD THE SOUND OF THE STREAM IS WHERE THE PATH OF ZEN BEGINS.



THERE IS GOODNESS IN A BLOSSOMING FLOWER, AND THERE IS BEAUTY IN A WITHERING FLOWER. WHEN YOU CAN SEE THE BEAUTY AND GOODNESS IN EVERYTHING AROUND YOU, YOU HAVE ENTERED THE GATES OF ZEN.



《景德傳燈錄》

福州玄沙宗一大師……問學人乍入叢林乞師指箇入路。師曰。還聞偃溪水聲否。曰聞。師曰。是汝入處。

《景德傳燈錄》

澧州藥山惟儼禪師……。師一夜登山經行。忽雲開見月大笑。一聲應澧陽東九十許里。居民盡謂東家。明晨迭相推問直至藥山。徒眾云。昨夜和尚山頂大笑。

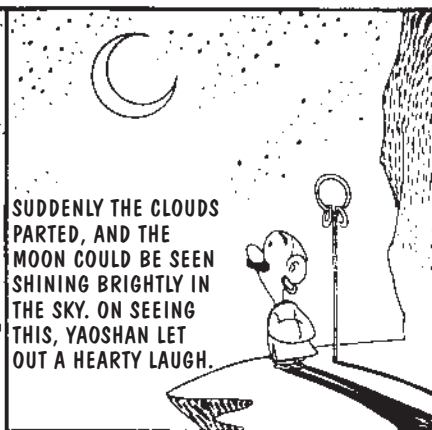
**LAUGHING  
WITH  
HEAVEN  
AND  
EARTH**



THE GREAT ZEN MASTER WEIYAN OF YAOSHAN, LIKE MANY WELL-KNOWN ZEN MASTERS, CAME TO BE IDENTIFIED BY HIS PLACE OF RESIDENCE, AND SO WE CALL HIM YAOSHAN. ONE EVENING, YAOSHAN WENT FOR A WALK IN THE HILLS.



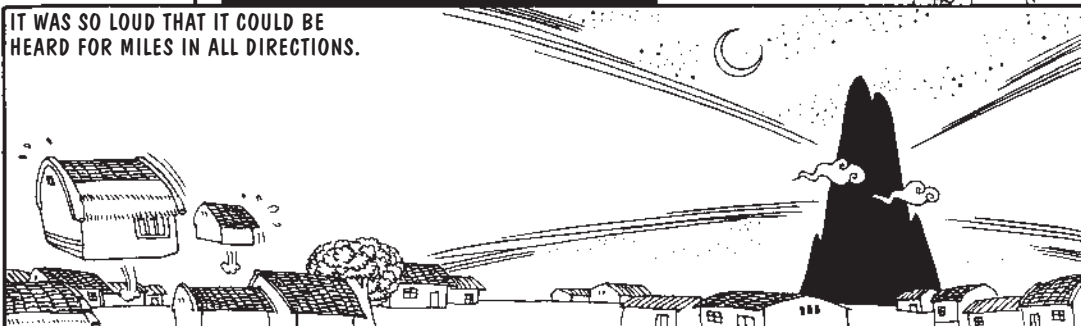
SUDDENLY THE CLOUDS PARTED, AND THE MOON COULD BE SEEN SHINING BRIGHTLY IN THE SKY. ON SEEING THIS, YAOSHAN LET OUT A HEARTY LAUGH.



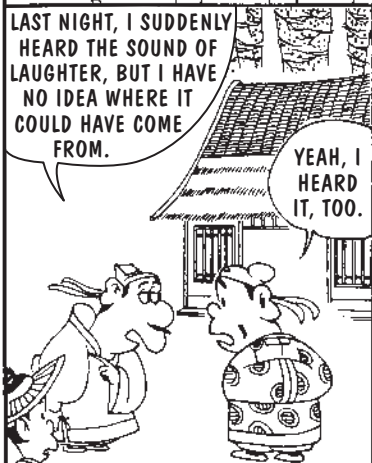
HA HA!  
HA



IT WAS SO LOUD THAT IT COULD BE HEARD FOR MILES IN ALL DIRECTIONS.

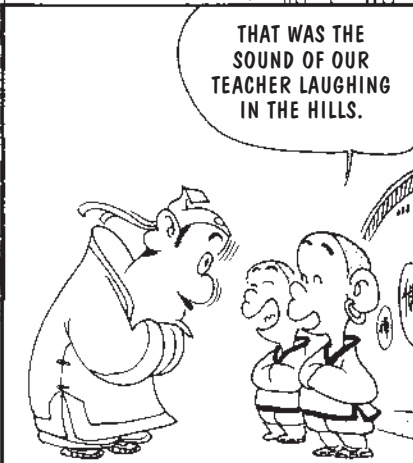


LAST NIGHT, I SUDDENLY HEARD THE SOUND OF LAUGHTER, BUT I HAVE NO IDEA WHERE IT COULD HAVE COME FROM.



YEAH, I HEARD IT, TOO.

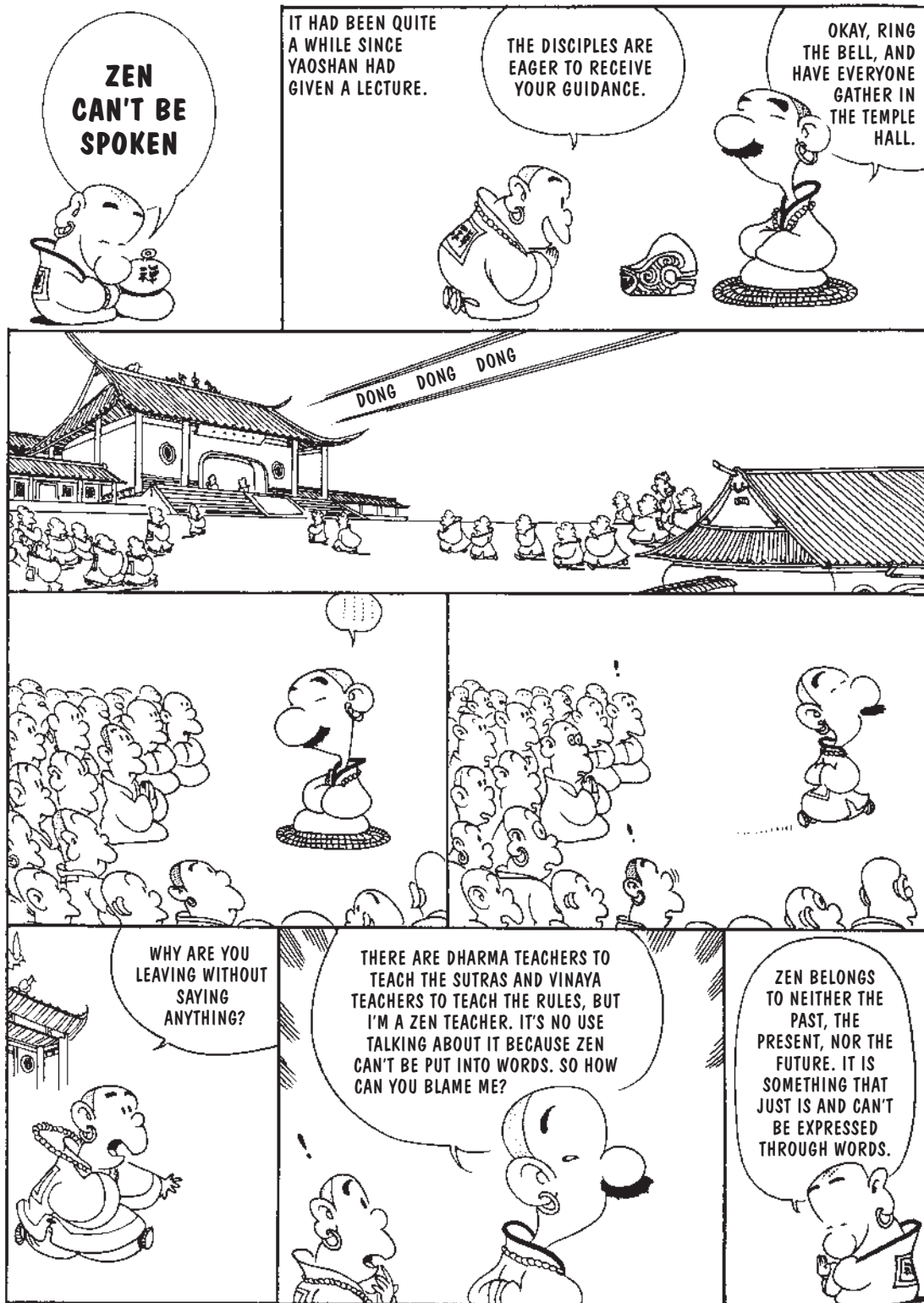
THAT WAS THE SOUND OF OUR TEACHER LAUGHING IN THE HILLS.



IF WE CAN JUST FORGET OURSELVES, WE CAN BECOME ONE WITH OUR ENVIRONMENT NO MATTER THE CIRCUMSTANCES. YAOSHAN WAS ABLE TO FORGET HIMSELF AND LAUGH OUT LOUD, THUS BECOMING ONE WITH HEAVEN AND EARTH.







《祖堂集》

院主僧再三請和尚為人說法。和尚一二度不許，第三度方始得許，院主便歡喜，先報大眾。大眾喜不自勝，打鍾上來。僧眾纔集，和尚關卻門便歸丈室。院主在外責曰：「和尚適來許某甲為人，如今因什摩卻不為人？賺某甲。」師曰：「經師自有經師在，論師自有論師在，律師自有律師在。院主怪貧道什摩處？」

李翱相公來見和尚，和尚看經次，殊不采顧。相公不肯禮拜，乃發輕言：「見面不如千里聞名。」師召相公，相公應喏。師曰：「何得貴耳而賤目乎？」公便禮拜。起來，申問：「如何是道？」師指天又指地曰：「雲在青天水在瓶。」相公禮拜。

《祖堂集》





**SNOWFLAKES  
FALL WHERE  
THEY SHOULD**



A LAY BUDDHIST BY THE NAME OF PANG ONCE PAID A VISIT TO YAOSHAN. AS HE WAS ABOUT TO LEAVE, YAOSHAN ASKED TWO OF THE MONASTERY'S GUESTS TO SHOW HIM OUT.



PLEASE SHOW HIM OUT.

CERTAINLY.



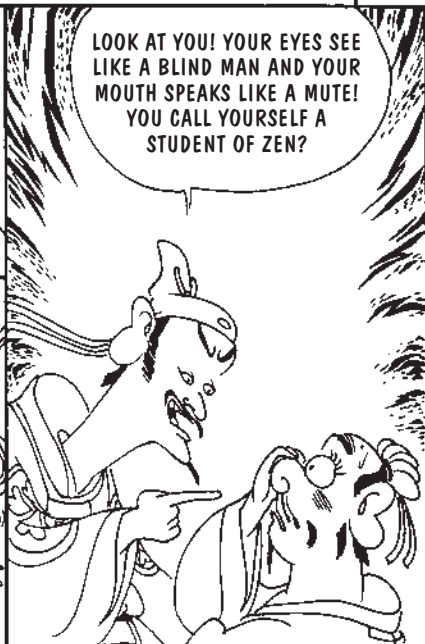
AH, LOOK AT THE GOOD SNOWFLAKES, EACH FALLING IN ITS RIGHTFUL PLACE.



WHERE WOULD THAT BE?



LOOK AT YOU! YOUR EYES SEE LIKE A BLIND MAN AND YOUR MOUTH SPEAKS LIKE A MUTE! YOU CALL YOURSELF A STUDENT OF ZEN?



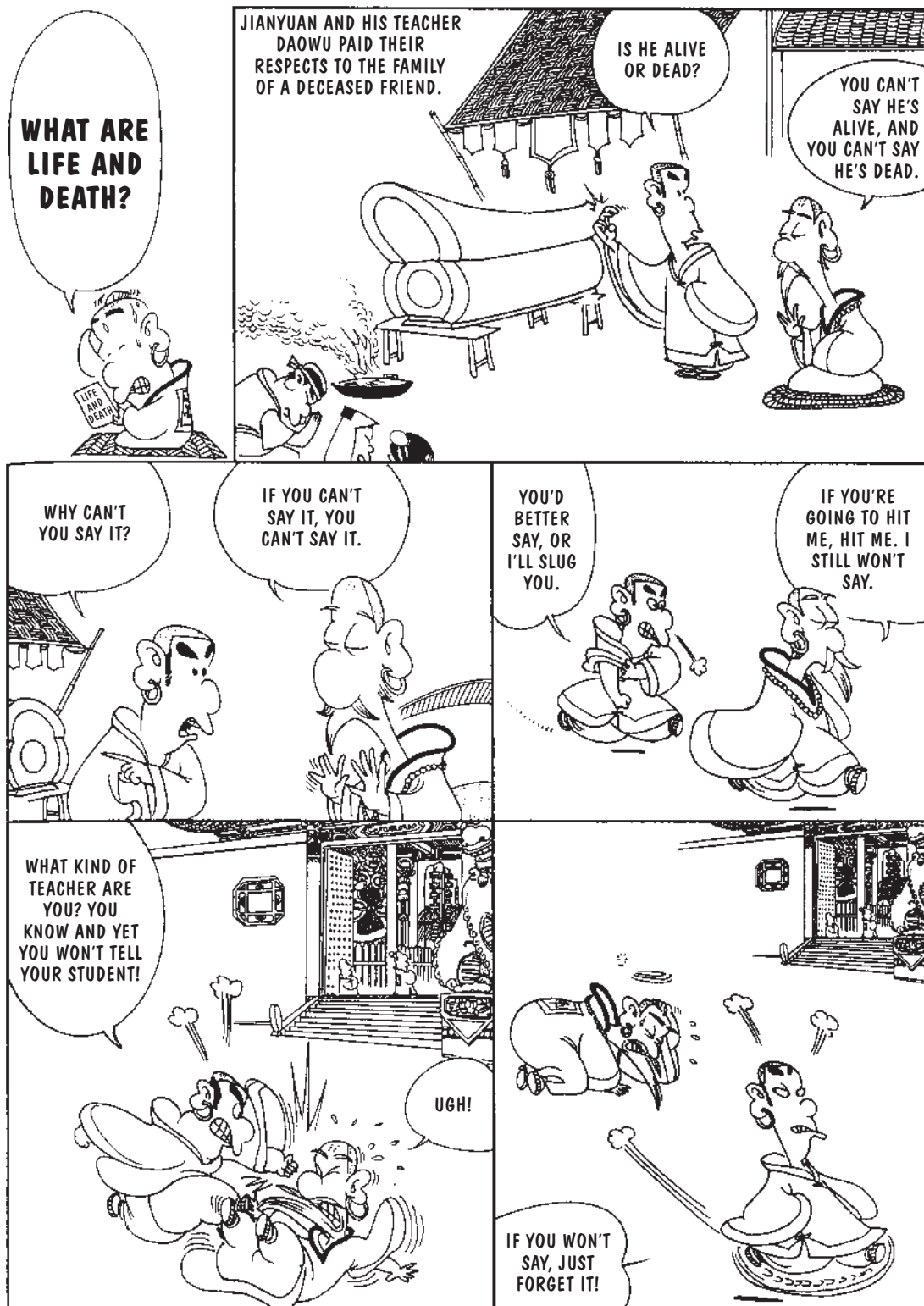
EVERYTHING UNDER HEAVEN, WHETHER IT BE LARGE OR SMALL, IMPORTANT OR INSIGNIFICANT, HAS ITS OWN PARTICULAR PLACE. AND WHEN IT ARRIVES IN ITS RIGHTFUL PLACE, WHY ASK WHY? THAT'S JUST HOW IT IS!



龐居士辭藥山。山命十人禪客。相送至門首。居士指空中雪云。好雪片片不落別處。時有全禪客云。落在什麼處。士打一掌……云。汝怎麼稱禪客……眼見如盲。口說如啞。

《佛果圓悟禪師碧巖錄》

潭州漸源仲興禪師在道吾處為典座。一日隨道吾往檀越家弔喪。師以手拊棺曰。生耶死耶。道吾曰。生也不道死也不道。師曰。為什麼不道。道吾曰。不道不道。弔畢同迴途次。師曰。和尚今日須與仲興道。儻更不道即打去也。道吾曰。打即任打。生也不道死也不道。師遂打道吾數拳。



AFTER A TIME, DAOWU PASSED AWAY. JIANYUAN SOUGHT OUT ANOTHER TEACHER NAMED SHISHUANG AND ASKED HIM THE SAME QUESTION.



UPON HEARING THIS, JIANYUAN WAS SUDDENLY ENLIGHTENED.

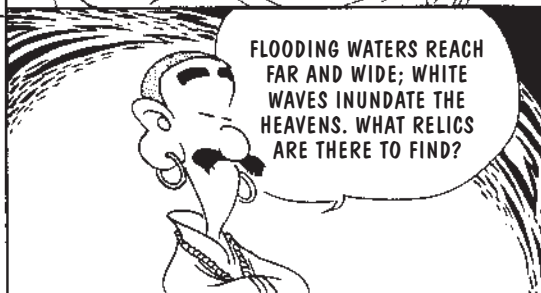


WHAT ARE YOU DOING?

I'M SEARCHING FOR MY TEACHER'S RELICS.



FLOODING WATERS REACH FAR AND WIDE; WHITE WAVES INUNDATE THE HEAVENS. WHAT RELICS ARE THERE TO FIND?

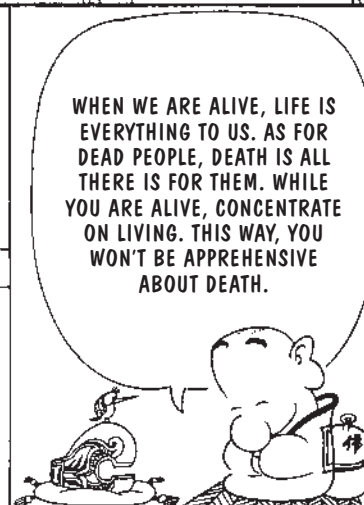


ANOTHER DAY, HE WAS FOUND CARRYING A HOE AND PACING UP AND DOWN THE TEMPLE HALL.



I'M DOING MY BEST.

WHEN WE ARE ALIVE, LIFE IS EVERYTHING TO US. AS FOR DEAD PEOPLE, DEATH IS ALL THERE IS FOR THEM. WHILE YOU ARE ALIVE, CONCENTRATE ON LIVING. THIS WAY, YOU WON'T BE APPREHENSIVE ABOUT DEATH.



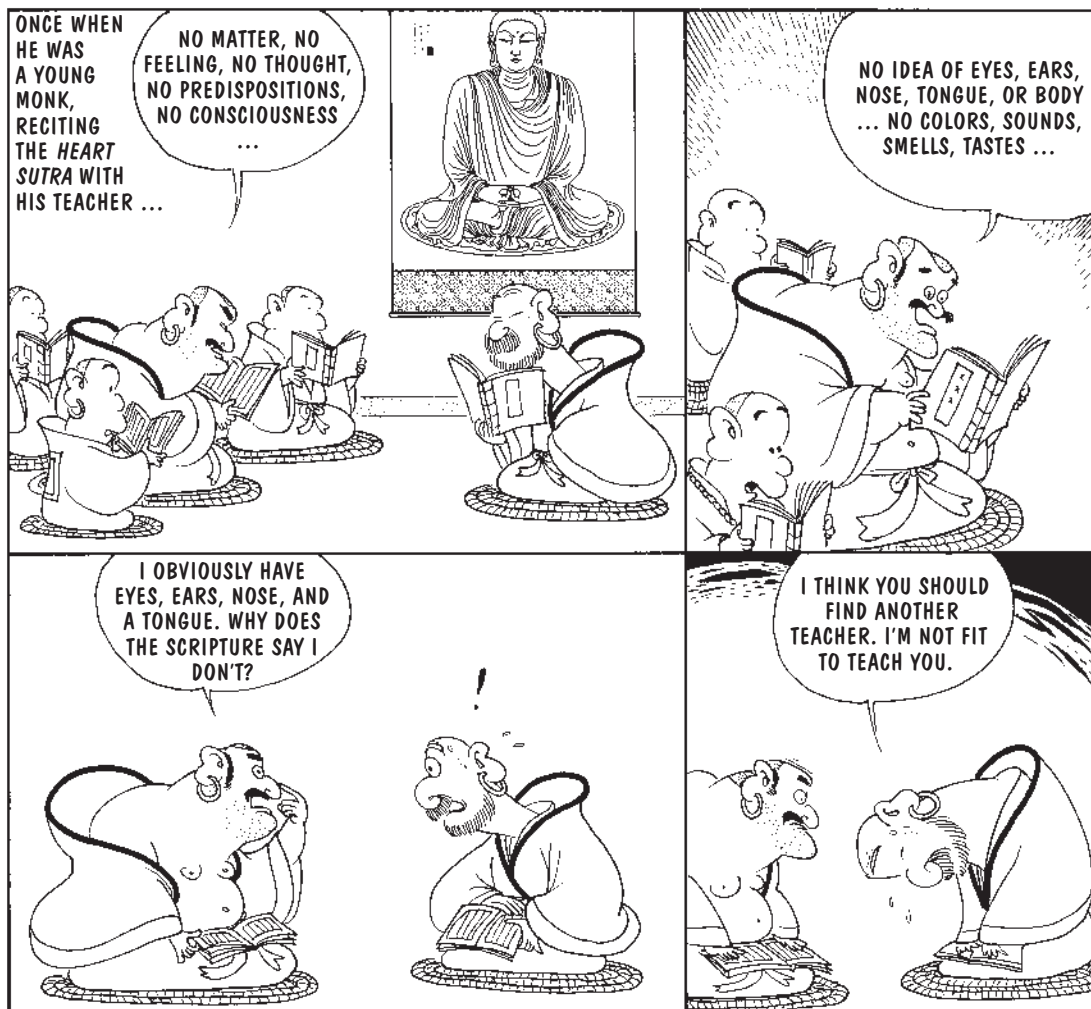
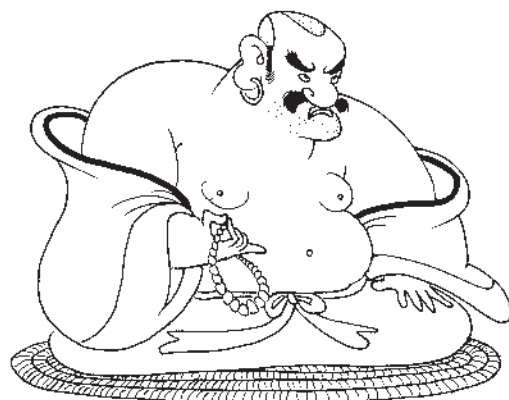
《景德傳燈錄》

……師乃禮辭往石霜。舉前語及打道吾之事。今請和尚道。石霜曰。汝不見道吾道。生也不道死也不道。師於此大悟乃設齋懺悔。師一日將鋤子於法堂上。石霜曰。作麼。師曰。覓先師靈骨來。石霜曰。洪波浩渺白浪滔天覓什麼靈骨。師曰。正好著力。

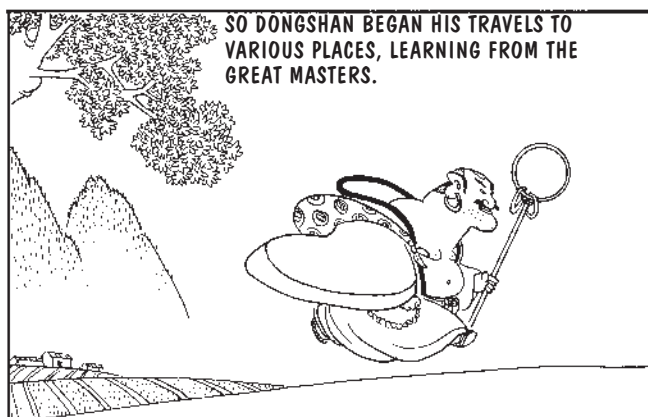
.....  
 筠州洞山良价禪師會稽人也。姓俞氏。幼歲從師因念般若心經。以無根塵義問其師。其師駭異曰。吾非汝師

## LIANGJIE OF DONGSHAN (807-869)

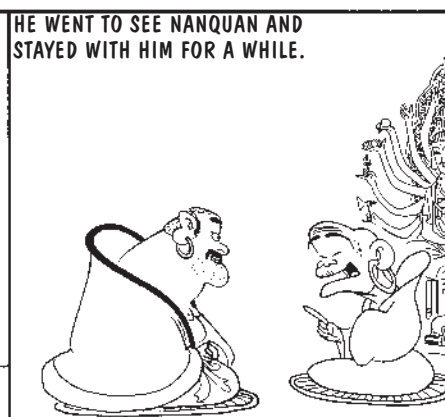
LAY SURNAM YU, DONGSHAN WAS FROM KUIJI IN ZHEJIANG. HE JOINED THE ORDER AS A BOY, AND AFTER HIS ENLIGHTENMENT HE BECAME THE ABBOT AT DONG MOUNTAIN (DONGSHAN) IN JIANGXI IN THE YEAR 860. HE WAS THE COFOUNDER (ALONG WITH HIS STUDENT CAOSHAN) OF THE CAODONG (SOTO) TRADITION.



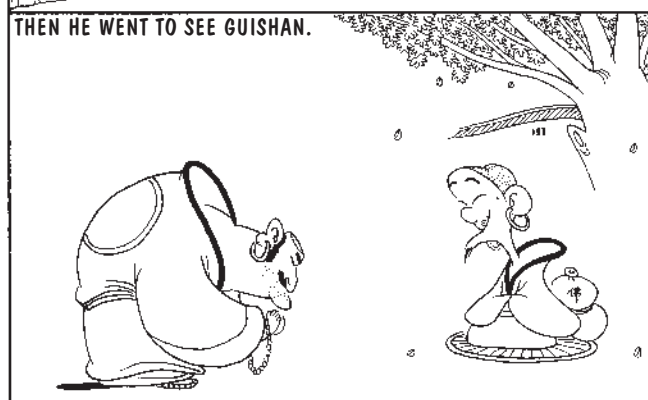




SO DONGSHAN BEGAN HIS TRAVELS TO VARIOUS PLACES, LEARNING FROM THE GREAT MASTERS.



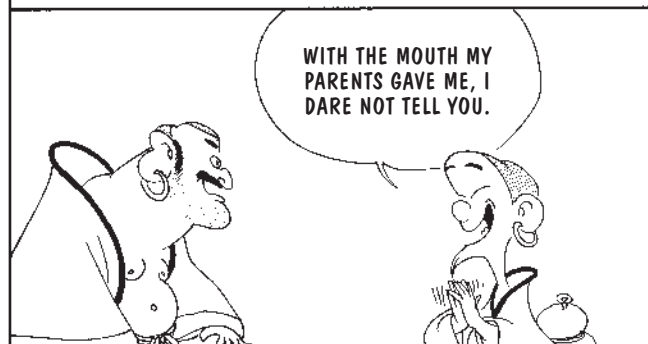
HE WENT TO SEE NANQUAN AND STAYED WITH HIM FOR A WHILE.



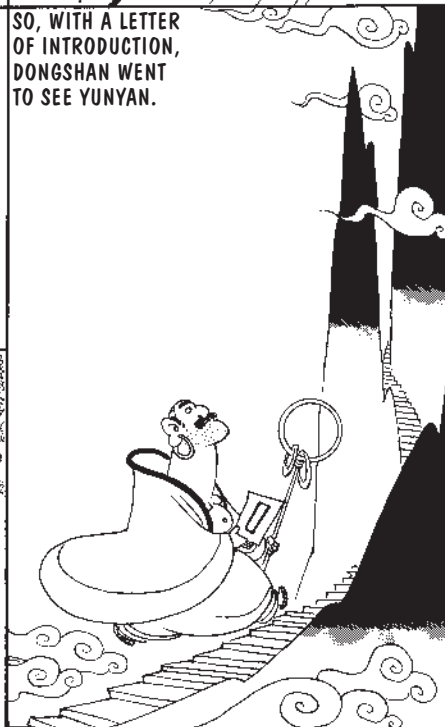
THEN HE WENT TO SEE GUISHAN.



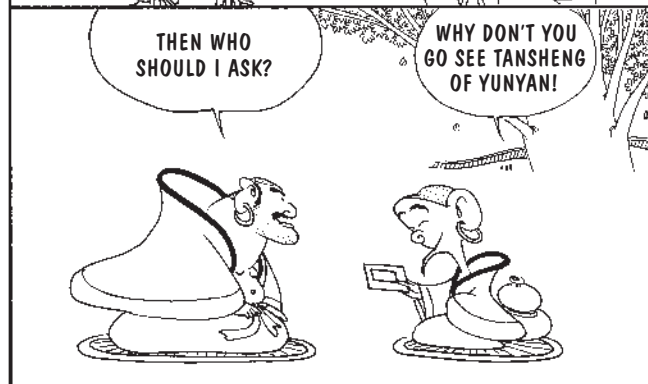
DO INSENTIENT THINGS REALLY SPEAK THE DHARMA? IF THEY DO, HOW COME I CAN'T HEAR IT?



WITH THE MOUTH MY PARENTS GAVE ME, I DARE NOT TELL YOU.



SO, WITH A LETTER OF INTRODUCTION, DONGSHAN WENT TO SEE YUNYAN.

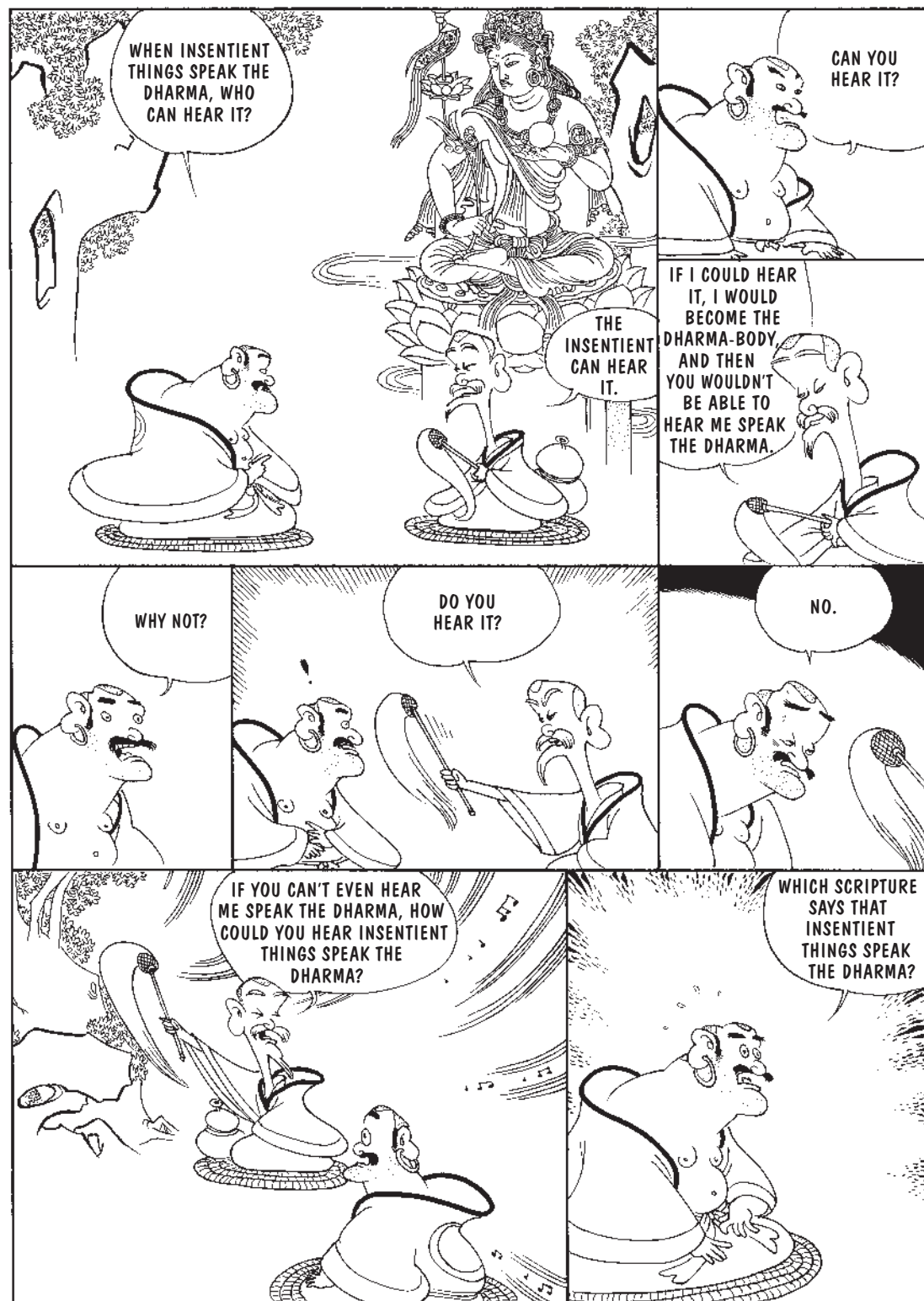


THEN WHO SHOULD I ASK?

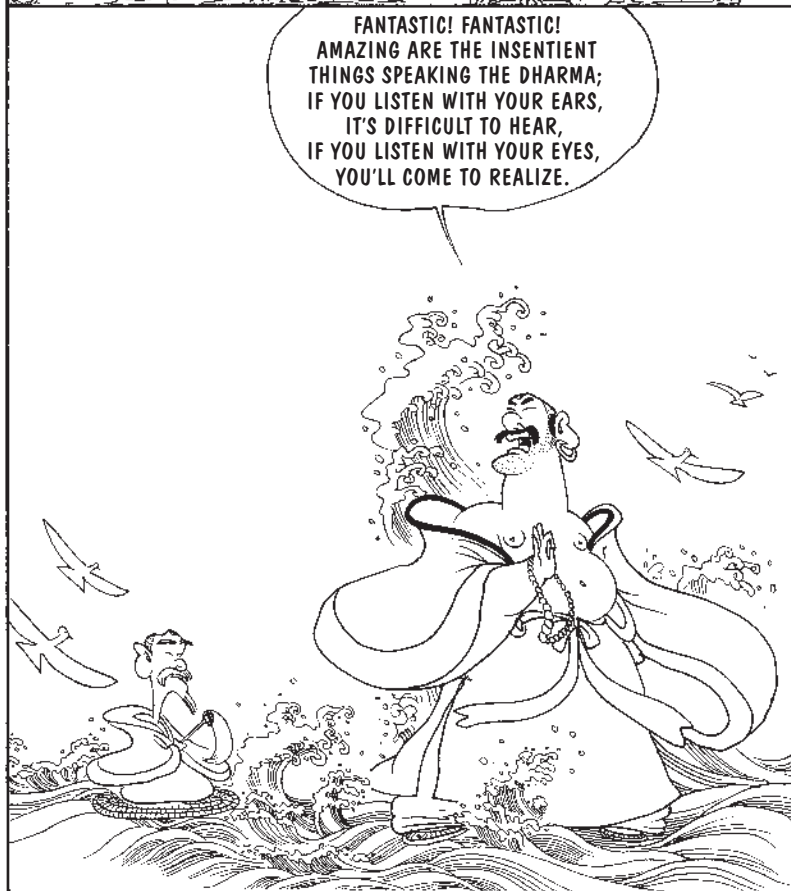
WHY DON'T YOU GO SEE TANSHEG OF YUNYAN!

師至唐大中末。於新豐山接誘學徒。厥後盛化豫章高安之洞山。因為雲巖諱日營齋。遊方首謁南泉。值馬祖諱晨修齋次……次參為山問曰。頃聞忠國師有無情說法。良价未究其微……。為山曰。父母所生口終不敢道。曰還有與師同時慕道者否。為山曰。此去石室相連有雲巖道人。若能撥草瞻風。必為子之所重。

既到雲巖間。無情說法什麼人得聞。雲巖曰。無情說法無情得聞。師曰。和尚聞否。雲巖曰。我若聞汝即不得聞吾說法也。曰若恁麼即良价不聞和尚說法也。雲巖曰。我說法汝尚不聞。何況無情說法也。







IF YOU SEE WITH YOUR EYES, HEAR WITH YOUR EARS, AND SMELL WITH YOUR NOSE, ALTHOUGH YOU'LL SEE A MOUNTAIN FOR A MOUNTAIN, THE PICTURE WON'T BE COMPLETE. IF THE INTERNAL AND EXTERNAL CAN BECOME ONE, IF THE MIND AND FORM CAN COALESCE, IF BONE AND FLESH CAN INTERFUSE, AND THEN IF THE EYES CAN BECOME LIKE THE EARS, THE EARS LIKE THE NOSE, THE NOSE LIKE THE MOUTH—IF THERE IS NO DIFFERENTIATION AT ALL, THEN ON SEEING A TENDER SHOOT YOU'LL SEE ALL OF LIFE, AND ON SEEING A FALLING LEAF YOU'LL KNOW THE TREE IS GOING INTO REPOSE.



僧問講彌陀經座主。水鳥樹林皆悉念佛念法念僧。將耳聽聲不現。眼處聞聲方可知。

《景德傳燈錄》

《五燈會元》

問。寒暑到來。如何回避。師曰。何不向無寒暑處去。曰。如何是無寒暑處。師曰。寒時寒殺闍黎。熱時熱殺闍黎。



越州乾峯和尚……問。十方薄伽梵。一路涅槃門。未審路頭在甚麼處。師以拄杖畫云。在這裏。

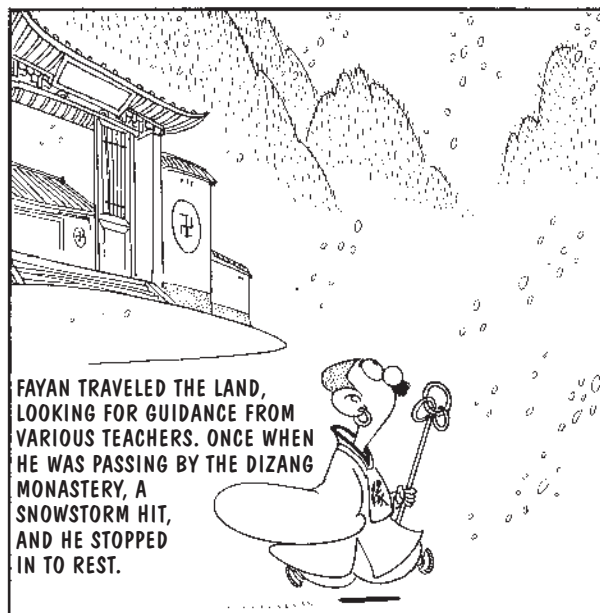
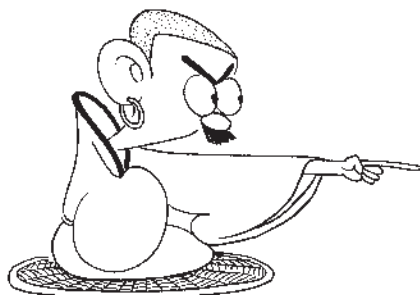
《五燈會元》



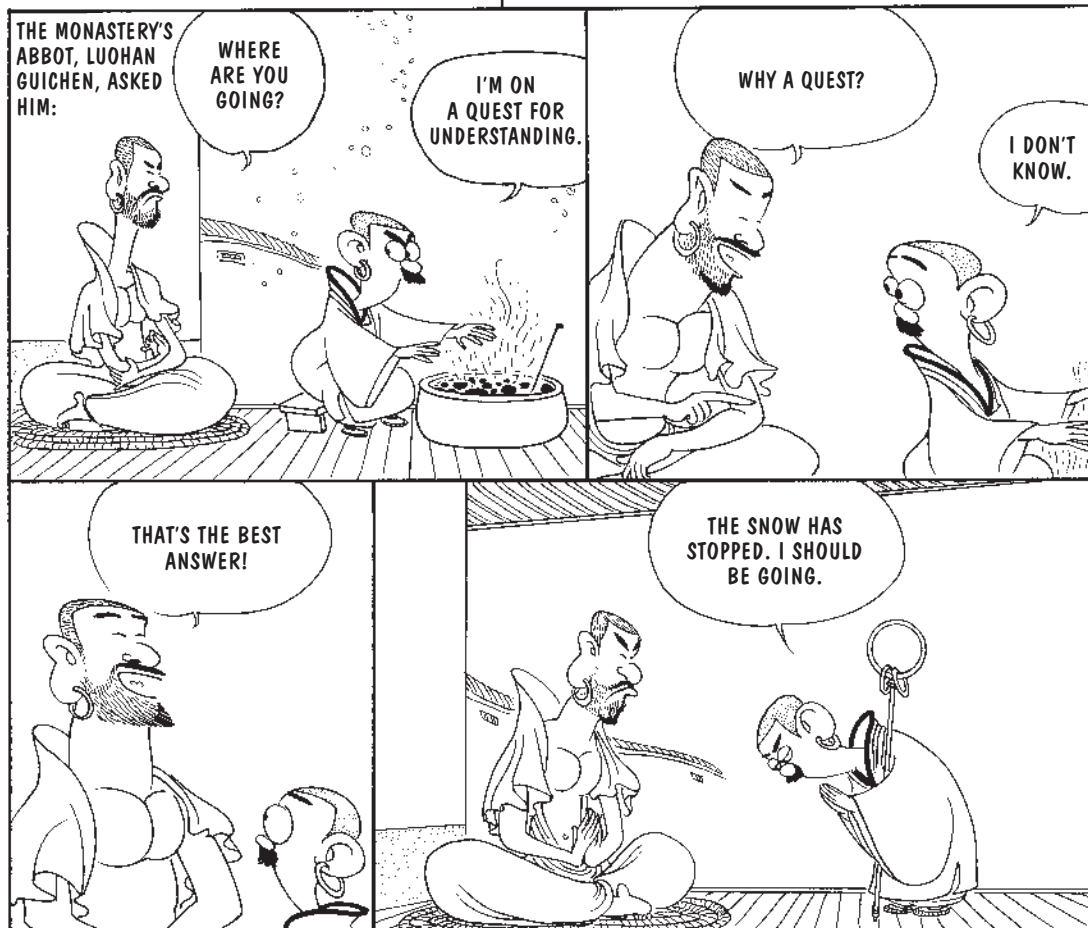
金陵清涼院文益禪師。餘杭魯氏子。七歲。依新定智通院全偉禪師落髮。弱齡稟具於越州開元寺。屬律匠希覺師盛化於明州育王寺。師往預聽習。究其微旨……過地藏院。阻雪少憩。附爐次。藏問。此行何之。師曰。行脚去。藏曰。作麼生是行脚事。師曰。不知。藏曰。不知最親切……雪霽辭去。

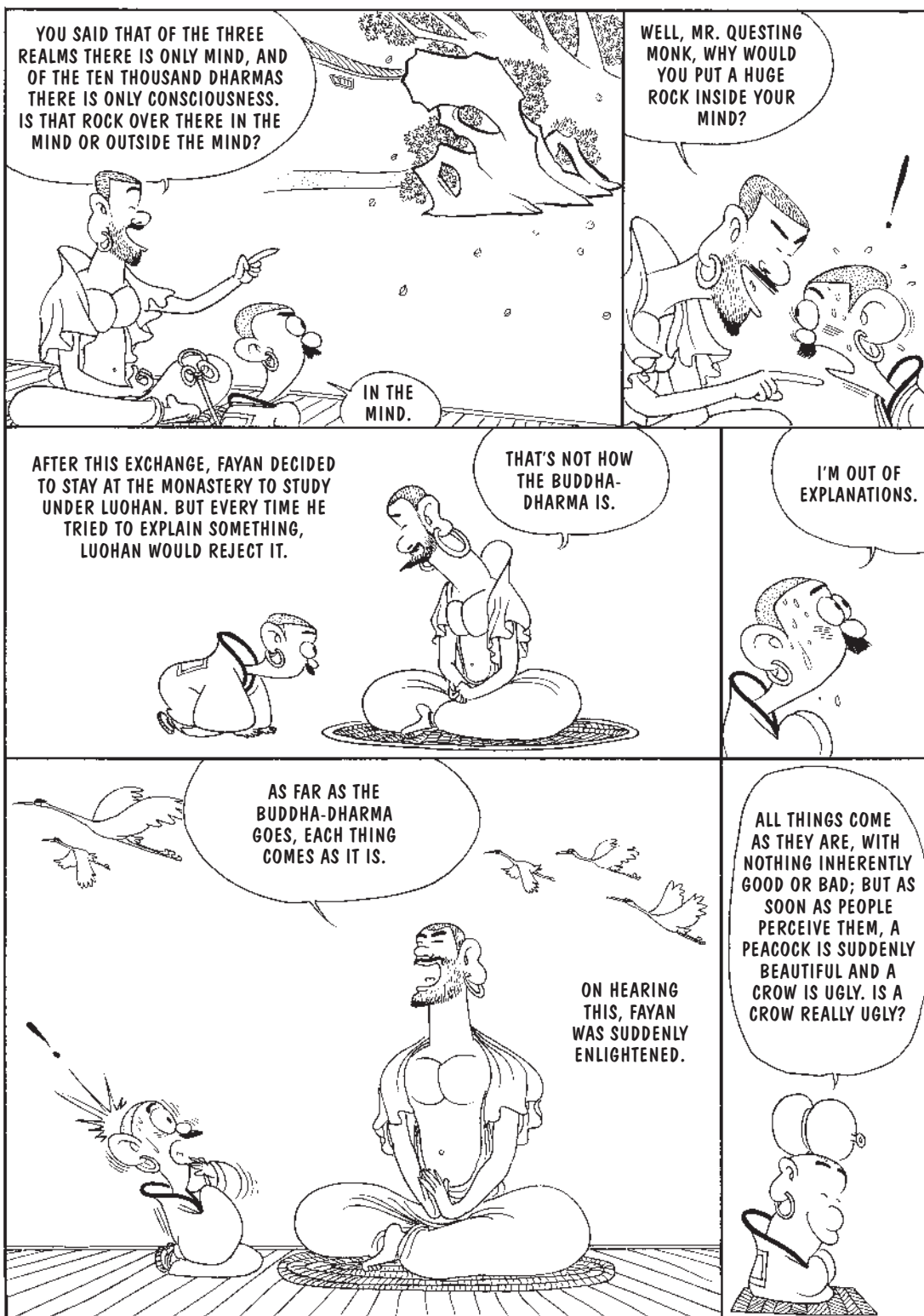
## FAYAN WENYI (885-958)

LAY SURNAM LU, FAYAN WAS FROM YUHANG IN ZHEJIANG. AS A BOY, HE LEFT HOME TO JOIN THE ORDER AND STUDIED THE DHARMA UNDER THE VINAYA TEACHER XIJUE. HE FOUNDED THE FAYAN TRADITION, ONE OF THE FIVE ZEN TRADITIONS.



FAYAN TRAVELED THE LAND, LOOKING FOR GUIDANCE FROM VARIOUS TEACHERS. ONCE WHEN HE WAS PASSING BY THE DIZANG MONASTERY, A SNOWSTORM HIT, AND HE STOPPED IN TO REST.





《五燈會元》

藏門送之。問曰。上座尋常說三界唯心。萬法唯識。乃指庭下片石曰。且道此石在心內。在心外。師曰。在心內。藏曰。行脚人著甚麼來由。安片石在心頭。師窘無以對。即放包依席下求決擇。近一月餘。日呈見解。說道理。藏語之曰。佛法不恁麼。師曰。某甲詞窮理絕也。藏曰。若論佛法。一切見成。師於言下大悟。

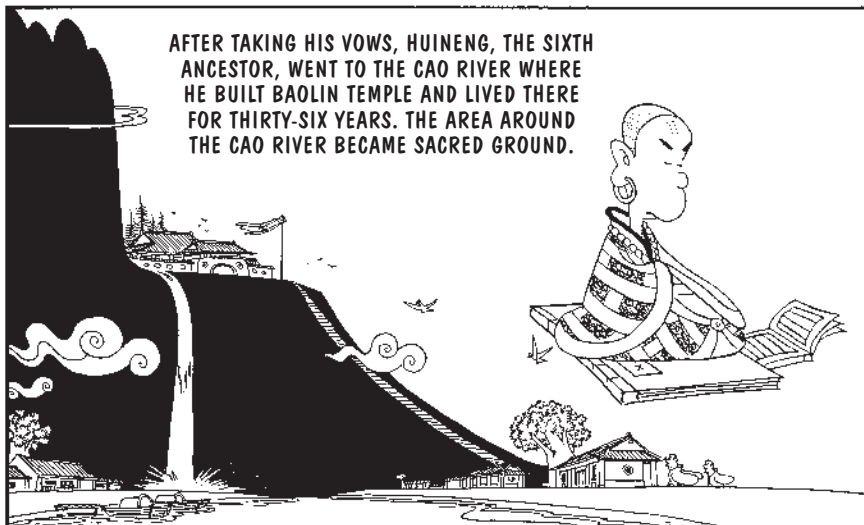


又有問。如何是曹溪一滴水。眼曰。是曹溪一滴水。

**A DROP OF WATER FROM THE CAO RIVER**



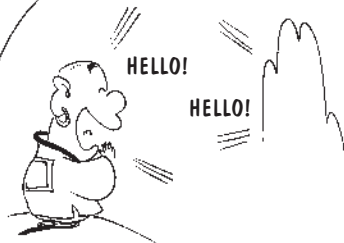
AFTER TAKING HIS VOWS, HUINENG, THE SIXTH ANCESTOR, WENT TO THE CAO RIVER WHERE HE BUILT BAOLIN TEMPLE AND LIVED THERE FOR THIRTY-SIX YEARS. THE AREA AROUND THE CAO RIVER BECAME SACRED GROUND.



WHAT IS A DROP OF WATER FROM THE CAO RIVER?

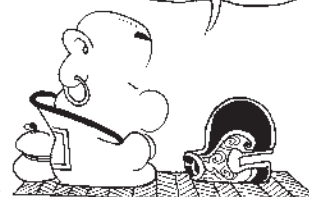
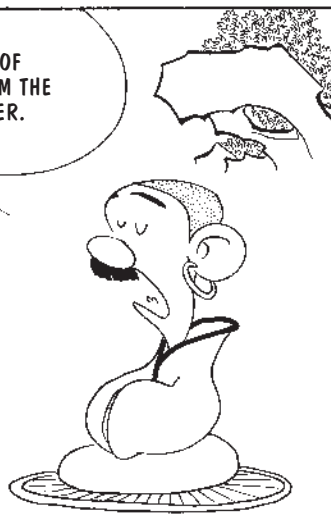


HELLO!  
HELLO!



TO USE LANGUAGE IN ANSWERING A QUESTION ALLOWS FOR BIAS. THE MOST COMPLETE ANSWER IS ALWAYS THE QUESTION ITSELF. THE TRUTH IS THE UNIFICATION OF EXTERIOR AND INTERIOR. THE EXTERIOR IS THESE WORDS, AND THE INTERIOR IS THIS CONTENT; CONTENT COMES TO THE OUTSIDE.

A DROP OF WATER FROM THE CAO RIVER.





《五燈會元》

杭州永明寺道潛禪師……初謁法眼。眼問曰。子於參請外。看甚麼經。師曰。華嚴經。眼曰。總別。同異。成壞六相。是何門攝屬。師曰。文在十地品中。據理則世出世間一切法。皆具六相也。眼曰。空還具六相也無。師憮然無對。眼曰。汝問我。我向汝道。師乃問。空還具六相也無。眼曰。空。師於是開悟。踊躍禮謝。眼曰。子作麼生會。師曰。空。眼然之。

金陵報恩院玄則禪師滑州衛南人也。初問青峯如何是佛。青峯曰。丙丁童子來求火。師得此語藏之於心。及謁淨慧。詰其悟旨。師對曰。丙丁是火而更求火。亦似玄則將佛問佛。





淨慧曰。幾放過元來錯會。師雖蒙開發頗懷猶豫。復退思既殆莫曉玄理。乃投誠請益。淨慧曰。汝問我與汝道。師乃問。如何是佛。淨慧曰。丙丁童子來求火。師豁然知歸。

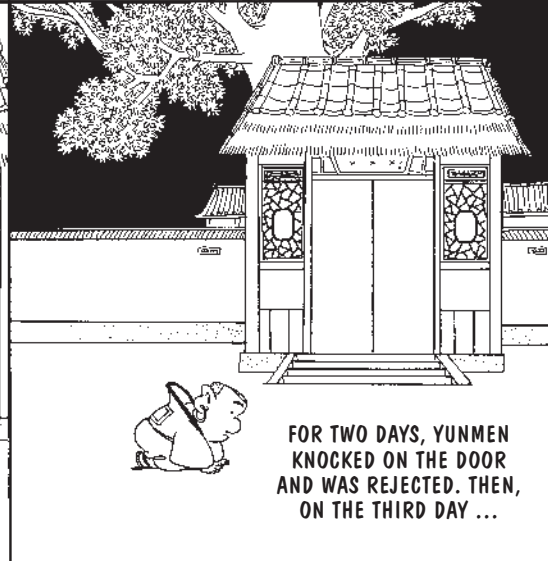
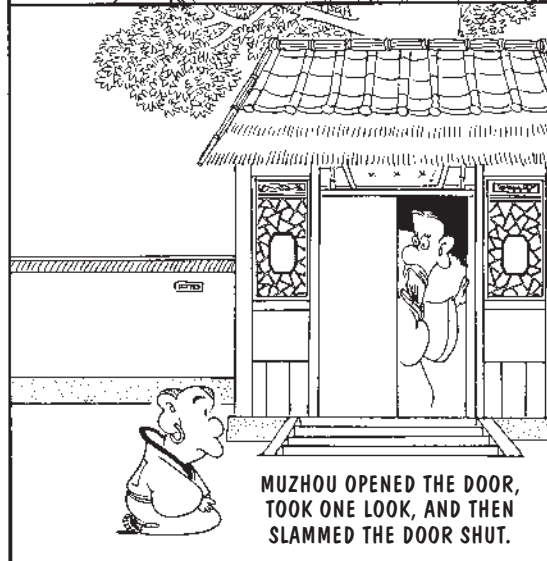
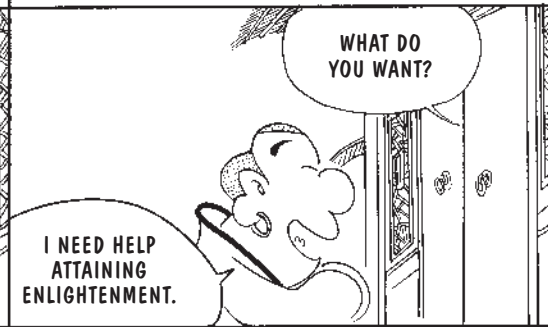
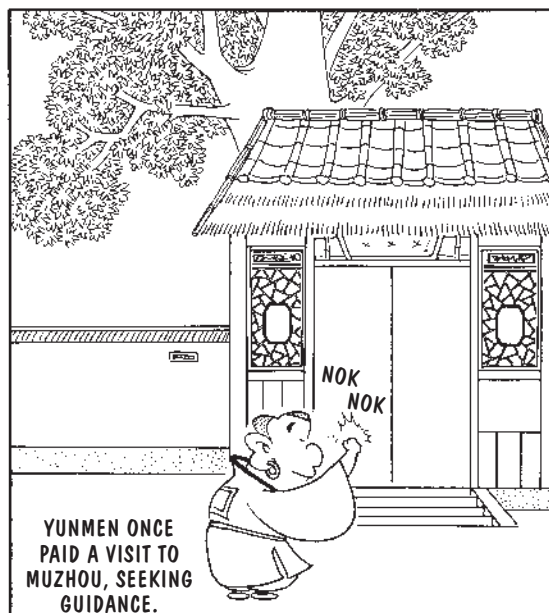
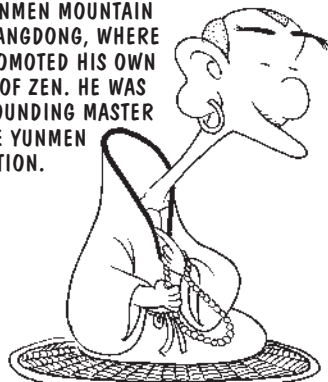
《景德傳燈錄》



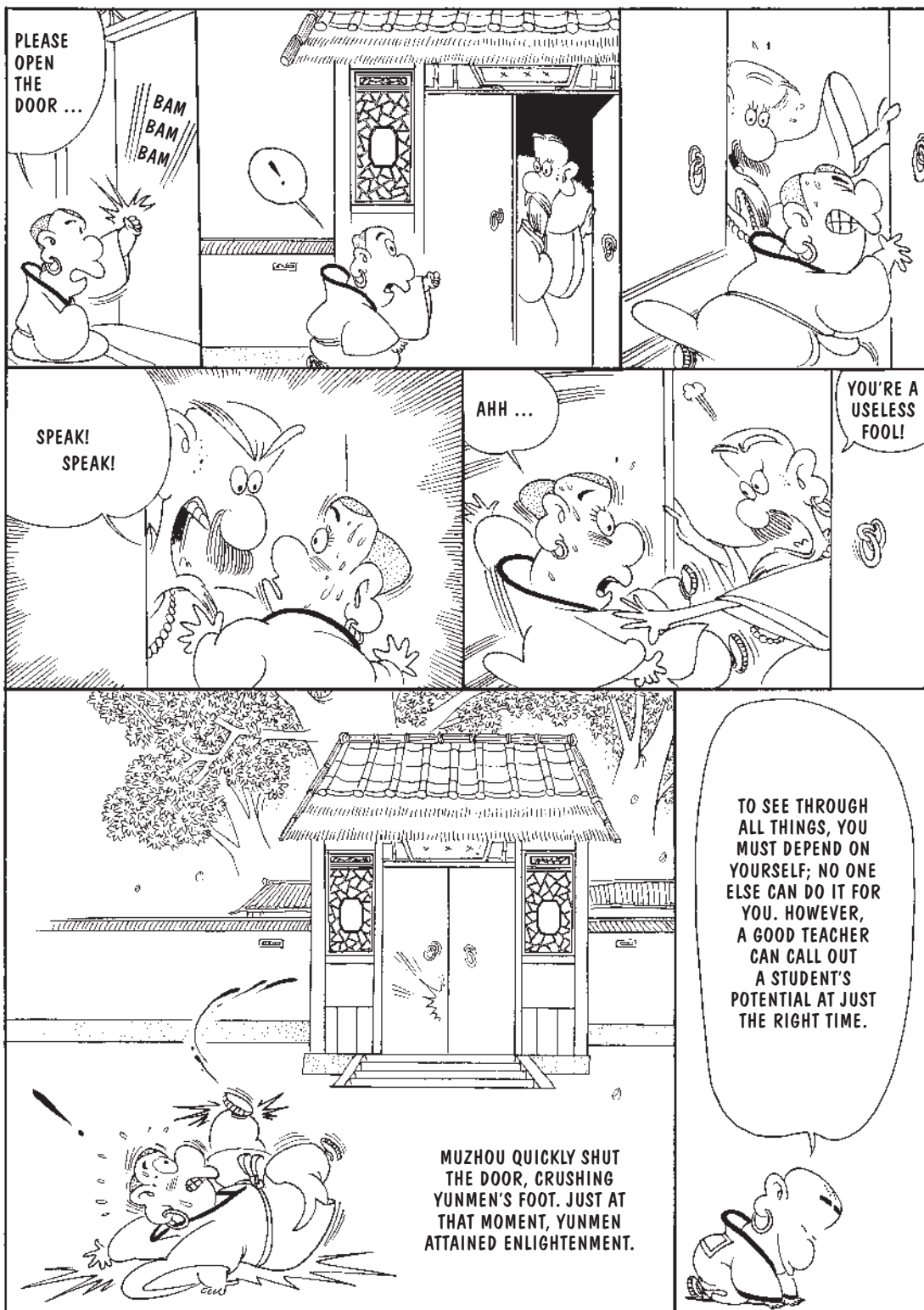
韶州雲門山光奉院文偃禪師嘉興人也。姓張氏。幼依空王寺志澄律師出家。敏質生知。慧辯天縱。及長。落髮稟具於毗陵壇。侍澄數年。探窮律部。以己事未明。往參睦州。州纔見來。便閉却門。師乃扣門。州曰。誰。師曰。某甲。州曰。作甚麼。師曰。己事未明。乞師指示。州開門一見便閉却。師如是連三日扣門。至第三日。

## WENYAN OF YUNMEN (864-909)

LAY SURNAM ZHANG, YUNMEN WAS FROM JIAXING IN ZHEJIANG. HE LEFT HOME TO JOIN THE ORDER WHEN VERY YOUNG, AND HIS DISCIPLINE AND STUDIES IN THE DOCTRINES WERE EXCELLENT. IN HIS LATER YEARS HE MOVED TO THE GUANGTAI TEMPLE ON YUNMEN MOUNTAIN IN GUANGDONG, WHERE HE PROMOTED HIS OWN STYLE OF ZEN. HE WAS THE FOUNDING MASTER OF THE YUNMEN TRADITION.





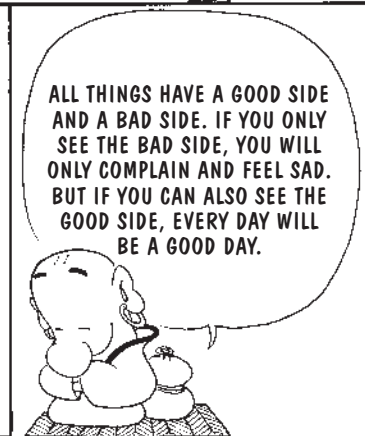
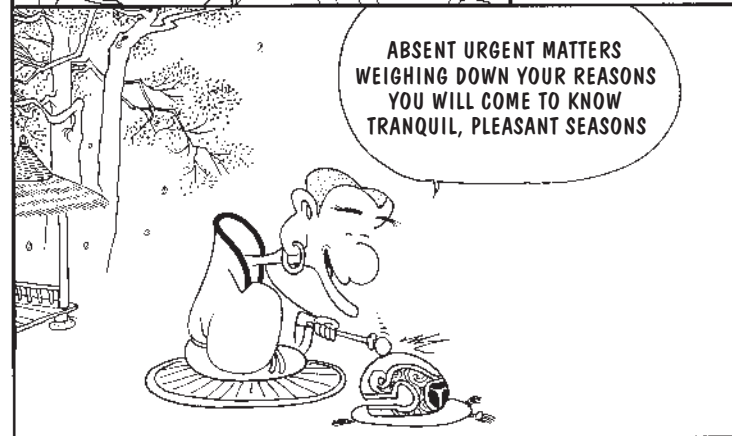
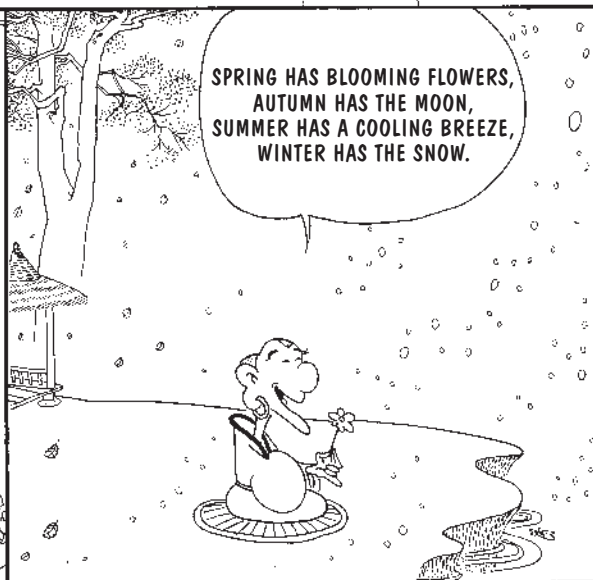
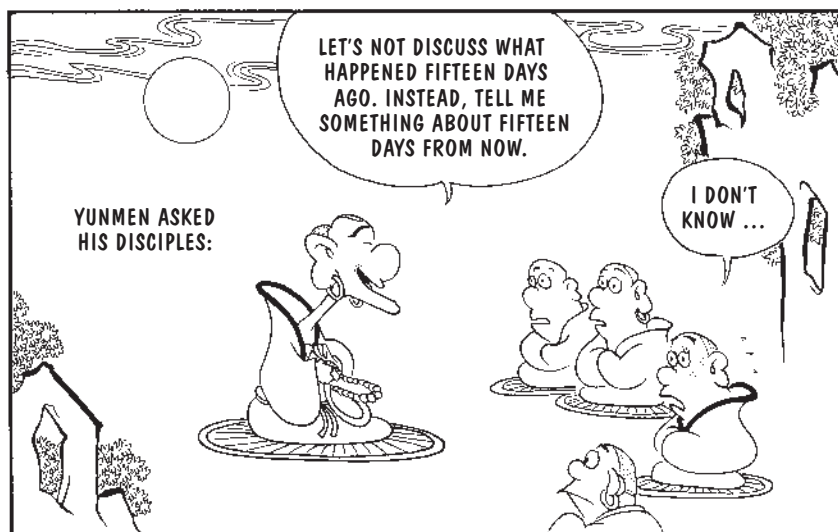


州開門。師乃拶入。州便擒住曰。道道。師擬議。州便推出曰。秦時轆轤鑽。遂掩門。損師一足。師從此悟入。

《五燈會元》

又曰。雲起雷興。示眾曰。十五日已前不問汝。十五日已後道將一句來。眾無對。自代曰。日日是好日。  
 春有百花秋有月。夏有涼風冬有雪。若無閑事挂心頭。便是人間好時節。

《五燈會元》、《無門關》



# ONE WORD GATE



YUNMEN BECAME FAMOUS IN ZEN HISTORY BECAUSE OF HIS "ONE-WORD GATE," A STRATEGY BY WHICH HE CALLED FORTH HIS STUDENTS' POTENTIAL.

GATE!



WHAT IS THE ORTHODOX DHARMA-EYE?

UNIVERSAL!



WHAT IS A CHICK PECKING ON THE INSIDE AND A HEN PECKING ON THE OUTSIDE?

ECHO.



WHAT IS THE PATH OF THE YUNMEN TRADITION?

INTIMACY.



IF YOU KILL YOUR PARENTS, YOU CAN REPENT TO THE BUDDHA. IF YOU KILL THE BUDDHA, WHO DO YOU REPENT TO?

REVELATION!



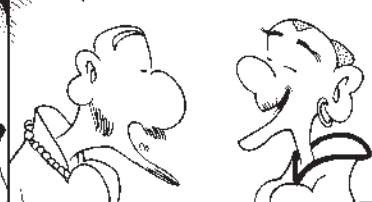
WHAT IS THE DAO?

LEAVE!

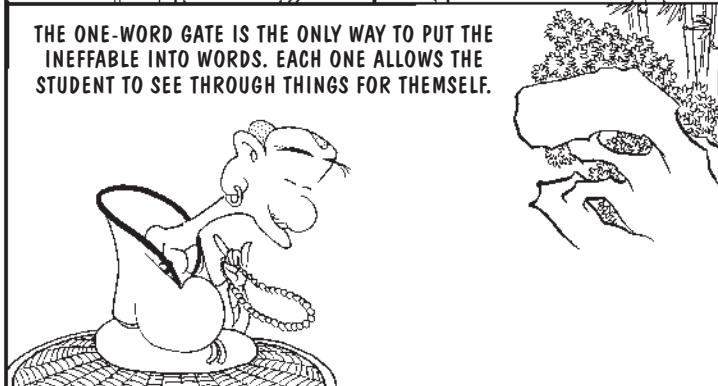


MY FORMER TEACHER PASSED AWAY. WHAT SHOULD I WRITE ON HIS MEMORIAL TABLET?

TEACHER.



THE ONE-WORD GATE IS THE ONLY WAY TO PUT THE INEFFABLE INTO WORDS. EACH ONE ALLOWS THE STUDENT TO SEE THROUGH THINGS FOR THEMSELVES.



LANGUAGE IS LIMITED, WHEREAS THE TRUTH IS INEXHAUSTIBLE. IF YOU WANT TO USE LANGUAGE TO EXPLAIN THE TRUTH, THE MORE YOU SAY, THE FURTHER AWAY YOU WILL BE.

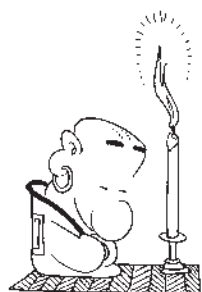


如何是正法眼。師曰。普。問。如何是啐啄機。師曰。響。如何是雲門一路。師曰。親。問。殺父殺母。向佛前懺悔。殺佛殺祖。向甚麼處懺悔。師曰。露。問。如何是道。師曰。去。問師曰。先師默然處如何上碑。師對曰。師。

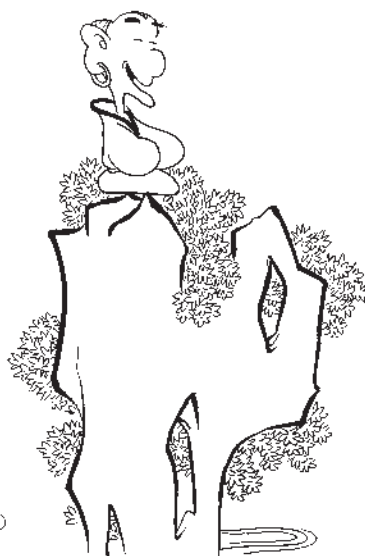
《五燈會元》

昔日雲門有三句。謂函蓋乾坤句。截斷眾流句。隨波逐浪句。三句頌。函蓋乾坤曰。乾坤并萬象。地獄及天堂。物物皆真見。頭頭用不傷。截斷眾流曰。堆山積嶽來。

# YUNMEN'S THREE LINES



A GENERAL PRINCIPLE OF  
ALL THINGS IS AS FOLLOWS:  
ENCOMPASS HEAVEN  
AND EARTH;  
CUT OFF THE FLOW;  
FOLLOW THE BILLOWS  
AND THE WAVES.



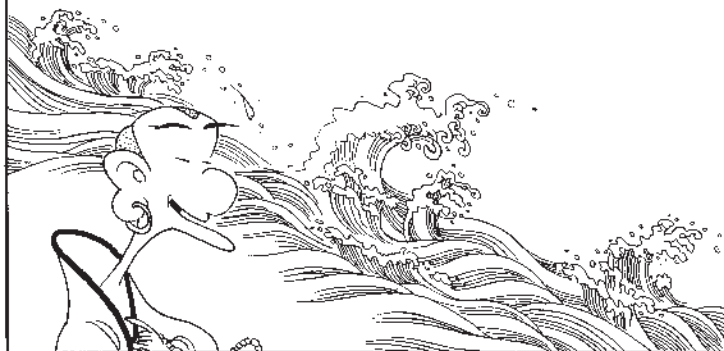
THE TRUTH IS  
EVERYWHERE,  
ENCOMPASSING  
EVERYTHING IN  
THE UNIVERSE.



STILL, EVERY  
INDIVIDUAL BODY  
POSSESSES ITS OWN  
DISTINCTIVE FEATURES.  
IT IS UNIQUE.

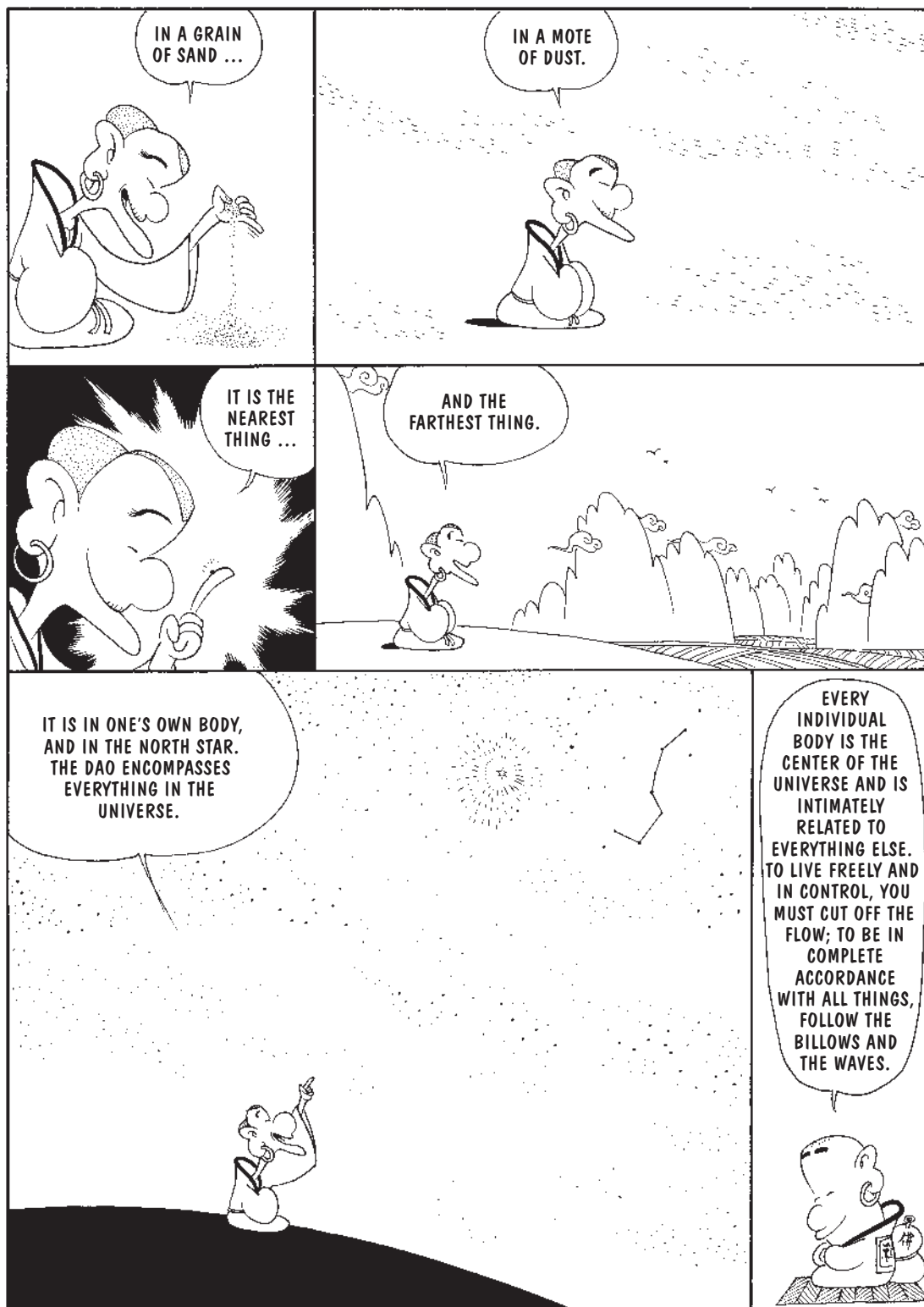


EVERY INDIVIDUAL BODY  
IS INTEGRALLY RELATED TO  
THIS WORLD AND FOLLOWS  
THE BILLOWS AND WAVES.



ABSOLUTE TRUTH  
IS IN A FLAME ...





《五燈會元》

一一盡塵埃。更擬論玄妙。冰消瓦解摧。隨波逐浪曰。辯口利舌間。高低總不虧。還如應病藥。診候在臨時。  
 三句外曰。當人如舉唱。三句豈能該。有問如何事。南嶽與天台。擡薦商量曰。相見不揚眉。君東我亦西。紅  
 霞穿碧落。白日繞須彌。



《五燈會元》

岳州巴陵新開院顥鑒禪師……。僧問。祖意教意。是同是別。師曰。鷄寒上樹。鴨寒下水。

**SAME  
DESTINATION,  
DIFFERENT  
PATHS**



A STUDENT  
ONCE ASKED  
THE MONK  
BALING:



IS THERE ANY DIFFERENCE  
BETWEEN WHAT THE ZEN  
ANCESTORS SAID AND WHAT  
THE SCRIPTURES SAY?



WHEN IT  
GETS COLD,  
PHEASANTS  
ROOST IN  
TREES ...

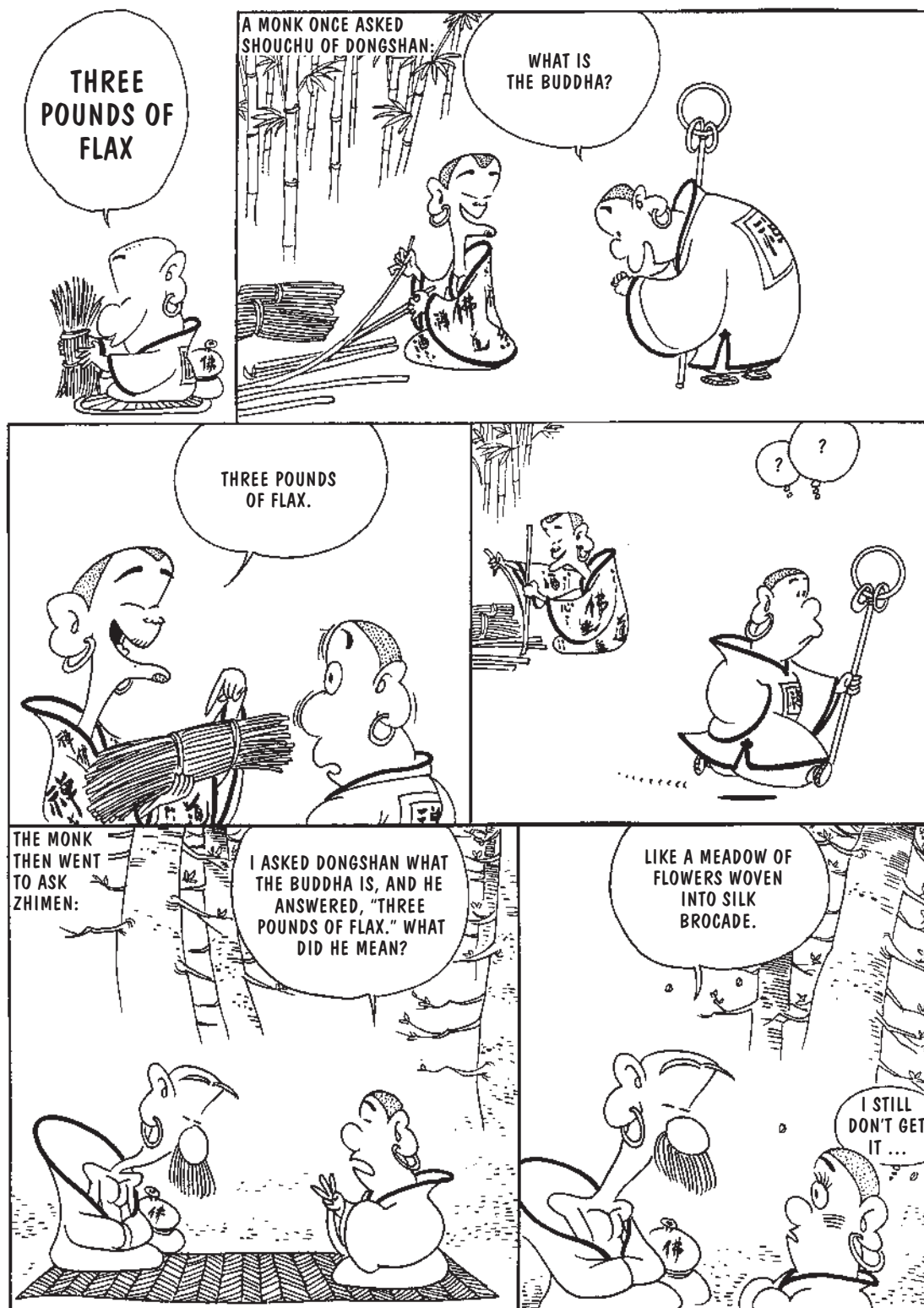


AND DUCKS GO  
UNDERWATER.



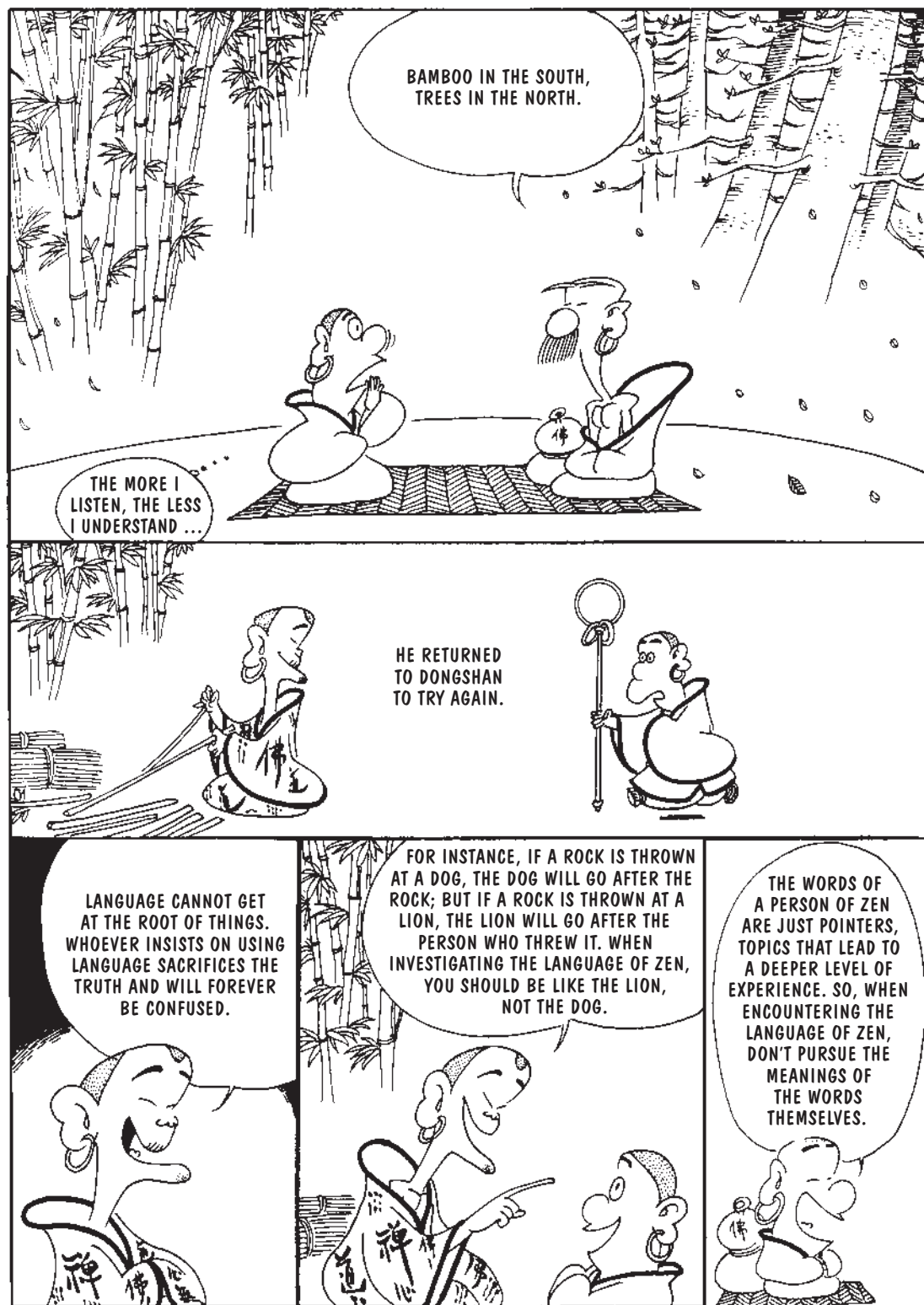
IT'S COLD FOR  
BOTH, BUT EACH  
HAS A DIFFERENT  
WAY OF DEALING  
WITH IT. EVERYONE  
HAS A DIFFERENT WAY  
OF ARRIVING AT THE  
SAME DESTINATION.  
THERE IS NO SINGLE  
PATH, AND NOT  
EVERYONE IS FIT TO  
TRAVEL THE SAME  
PATH. BY LIMITING  
YOURSELF TO A  
CERTAIN PATH, YOU  
MAY ACTUALLY LEAD  
YOURSELF ASTRAY.





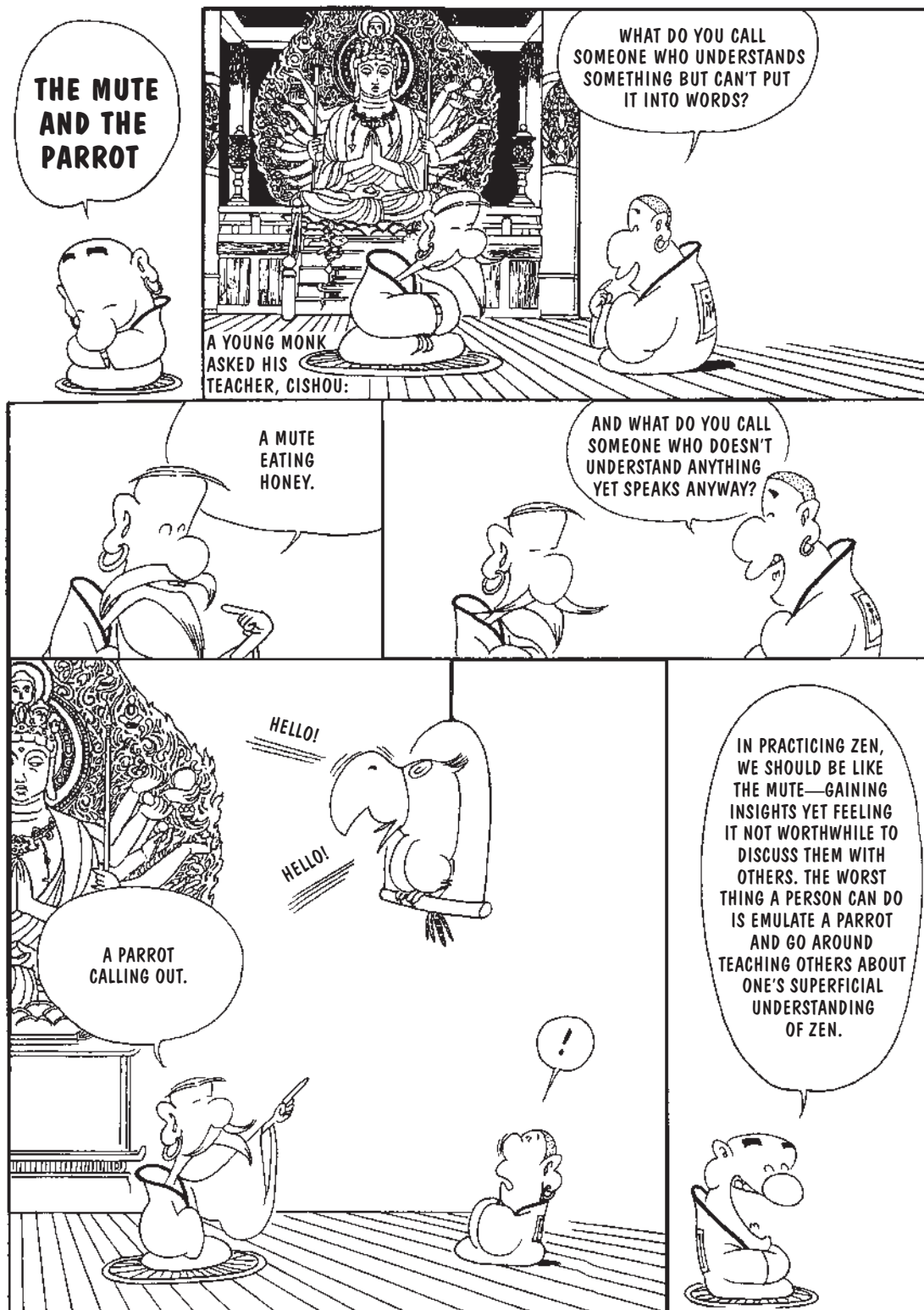
僧問洞山。如何是佛。山云。麻三斤……。僧問智門和尚。洞山道麻三斤意旨如何。智門云。花簇簇錦簇簇。會麼。

智門云。南地竹兮北地木。僧回舉似洞山。山云……。言無展事。語不投機。承言者喪。滯句者迷。  
 譬如有人塊擲獅子。獅逐人……。若塊擲犬。犬惟逐塊。不知逐人。  
 《佛果圓悟禪師碧巖錄》、《銷釋金剛經科儀會要註解》



東京慧林懷深慈受禪師……問。知有道不得時如何。師曰。瘧子喫蜜。曰。道得不知有時如何。師曰。鸚鵡喚人。僧禮拜。

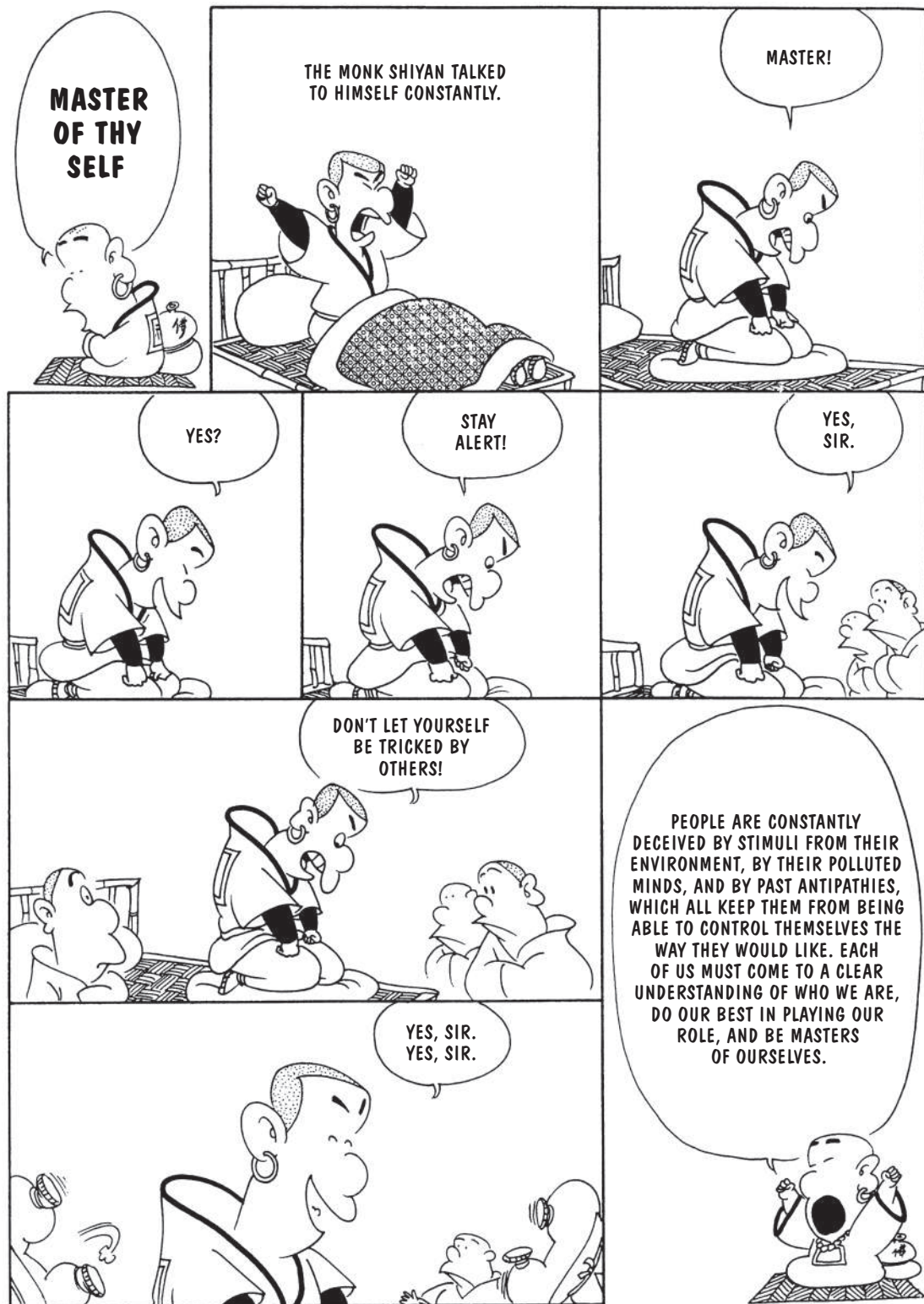
《五燈會元》





台州瑞巖師彥禪師……每自喚主人公。復應諾。乃曰。惺惺著。他後莫受人謾。

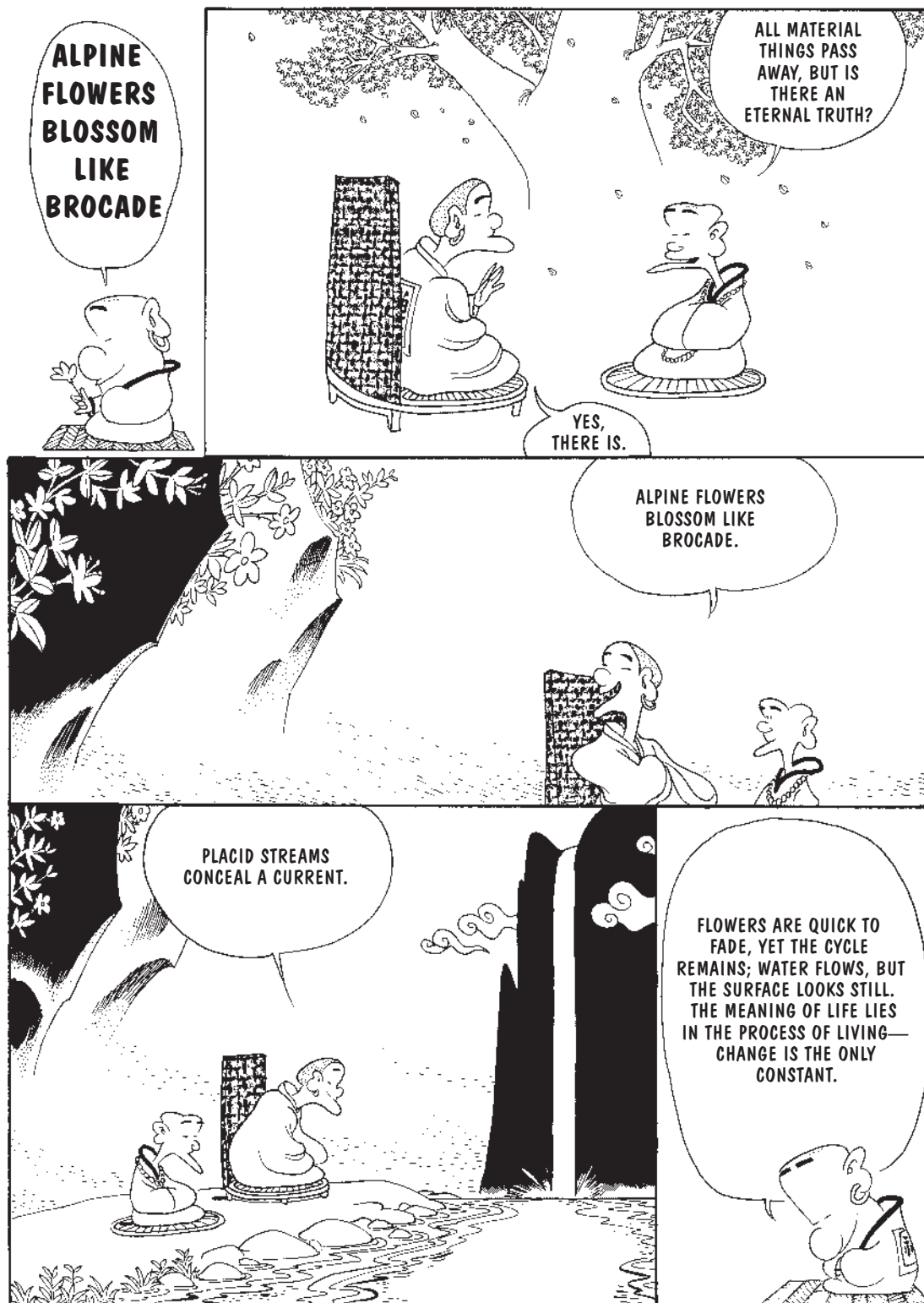
《五燈會元》





鼎州大龍山智弘弘濟禪師……。問。色身敗壞。如何是堅固法身。師曰。山花開似錦。澗水湛如藍。

《五燈會元》



《景德傳燈錄》

鄧州丹霞天然禪師。唐元和中至洛京龍門香山。與伏牛和尚為莫逆之友。後於慧林寺遇天大寒。師取木佛焚之。人或譏之。師曰。吾燒取舍利。人曰。木頭何有。師曰。若爾者何責我乎。

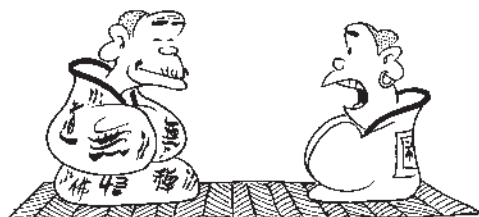


杭州天竺山子儀心印水月大師……問丹霞燒木佛意旨如何。師曰。寒即圍爐向猛火。僧曰。還有過也無。師曰。熱即竹林溪畔坐。

《景德傳燈錄》

CHANGING  
WITH THE  
SURROUNDINGS

WHAT WAS THE  
SIGNIFICANCE OF  
DANXIA BURNING  
THE WOODEN  
BUDDHA?



WHEN IT'S COLD, WARM  
YOURSELF BY A FIRE.



SO HE WASN'T  
WRONG IN  
DOING IT?



WHEN IT'S HOT,  
SHADE YOURSELF  
UNDER BAMBOO.



LIFE IS LIVING IN  
ACCORDANCE WITH NATURE,  
ORDINARY AND NOT AFFECTED.  
WHEN YOU ARE HUNGRY, EAT;  
WHEN YOU ARE TIRED, SLEEP.  
FOOLS MAY LAUGH, BUT THE  
WISE WILL UNDERSTAND.

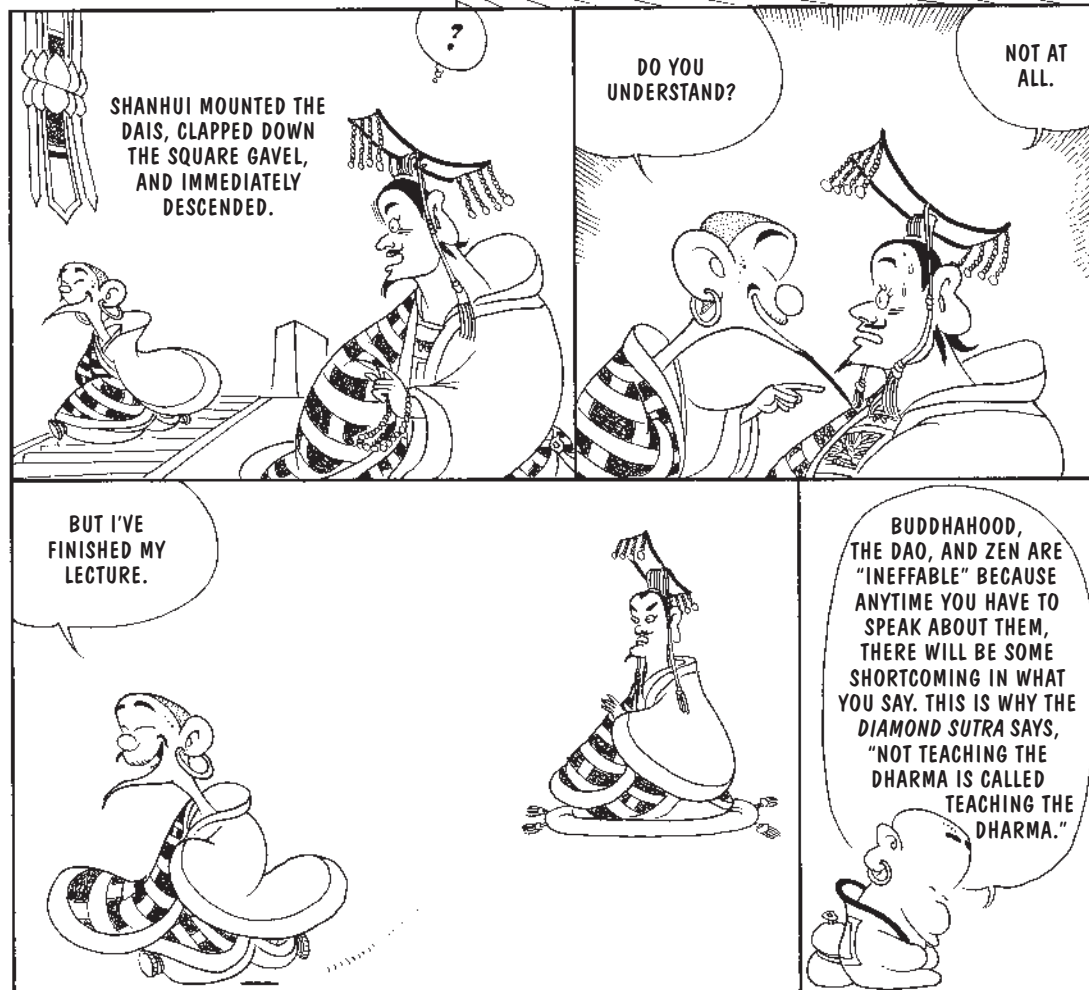
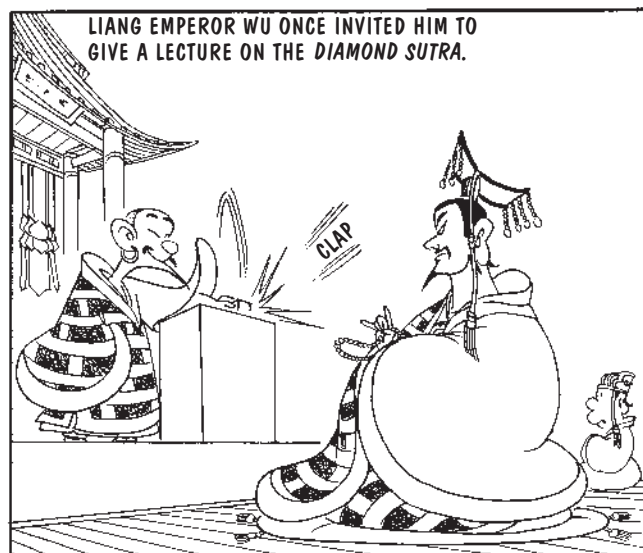
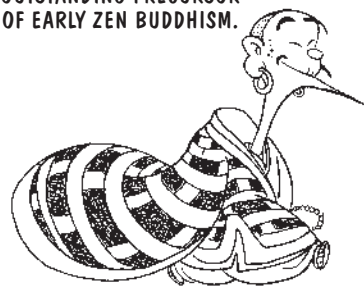


善慧大士者……。梁武帝請講金剛經。士纔陞座。以尺揮按一下。便下座。帝愕然。聖師曰。陛下還會麼。帝曰。不會。聖師曰。大士講經竟。

《五燈會元》

## THE BODHISATTVA SHANHUI (BORN 497)

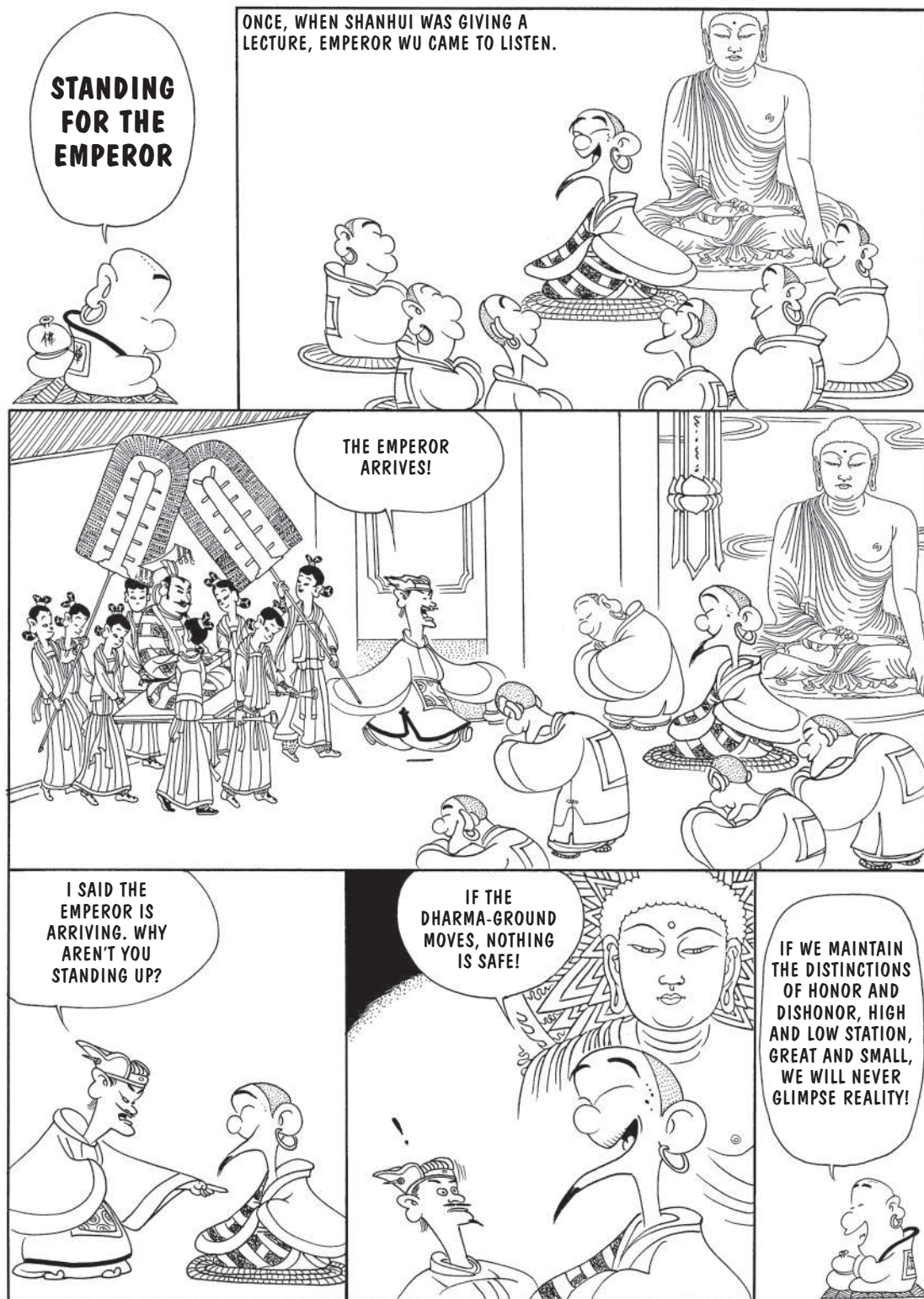
SHANHUI, ALSO KNOWN AS MAHASATTVA FU, WAS AN OUTSTANDING PRECURSOR OF EARLY ZEN BUDDHISM.





又一日講經次。帝至。大眾皆起。唯士端坐不動。近臣報曰。聖駕在此。何不起。士曰。法地若動。一切不安。

《五燈會元》





《五燈會元》

大士一日披衲。頂冠。鞞履朝見。帝問。是僧邪。士以手指衲衣。  
 帝曰。是道邪。士以手指頂冠。帝曰。是道邪。士以手指鞞履。帝曰。是俗邪。

THREE  
TRADITIONS  
IN ONE



ONCE, WHEN SHANHUI  
WENT TO SEE EMPEROR WU,  
HE WORE A DAOIST CAP,  
A BUDDHIST ROBE, AND  
CONFUCIAN-STYLE SHOES.

BUDDHIST  
ROBE

DAOIST  
CAP

CONFUCIAN  
SHOES

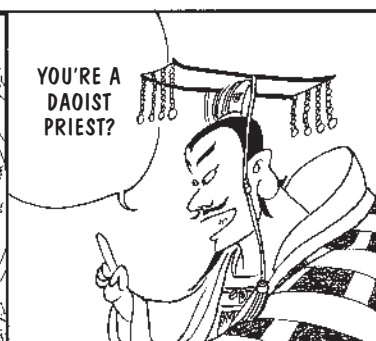


ARE YOU A  
MONK?

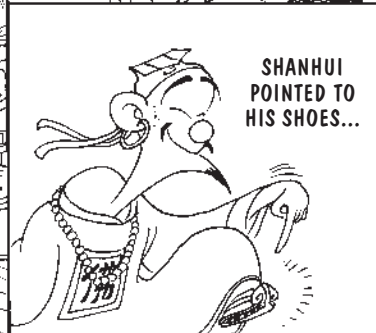
SHANHUI POINTED  
TO HIS CAP...



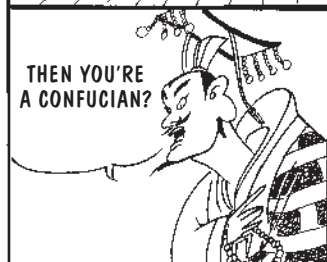
YOU'RE A  
DAOIST  
PRIEST?



SHANHUI  
POINTED TO  
HIS SHOES...



THEN YOU'RE  
A CONFUCIAN?



DAOIST CAP,  
CONFUCIAN SHOES,  
AND BUDDHIST ROBE.  
I'VE MADE THREE  
TRADITIONS INTO  
ONE.

HUH...

THE ZEN  
TRADITION  
BLENDS ASPECTS  
OF CONFUCIANISM,  
DAOISM, AND  
BUDDHISM AND  
PUTS THEM TO USE  
IN DAILY LIFE.

SHANHUI  
POINTED TO  
HIS ROBE...



**SHANHUI'S  
POEM**

HOLDING A HOE  
IN EMPTY HANDS,

WALKING ALONG  
RIDING A BULL;

THE  
BRIDGE  
FLOWS,  
THE RIVER  
STANDS  
STILL.

SOMEONE  
CROSSES A  
BRIDGE,

DON'T GET CAUGHT  
UP IN ONLY ONE  
WAY OF DOING  
THINGS, AND DON'T  
LOOK AT THINGS FROM  
JUST ONE POINT OF  
VIEW. IF YOU TRY  
ANOTHER WAY, OR  
CHANGE YOUR POINT  
OF VIEW, THE  
RESULTS WILL BE  
DIFFERENT.

空手把鋤頭。步行騎水牛。  
人從橋上過。橋流水不流。  
《五燈會元》

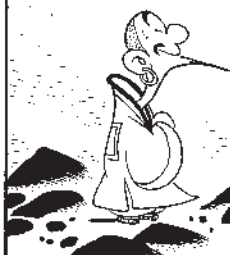
《五燈會元》

善慧大士者……曰。有物先天地。無形本寂寥。能為萬象主。不逐四時凋。

BEING  
YOUR  
OWN  
MASTER



SOMETHING  
PRECEDED  
THE WORLD



FORMLESS,  
SILENT,  
WAITING



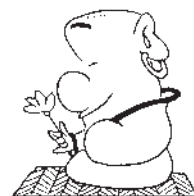
INSTILLED WITH  
COSMIC POWER



IN  
SEASONS  
NEVER  
FADING.



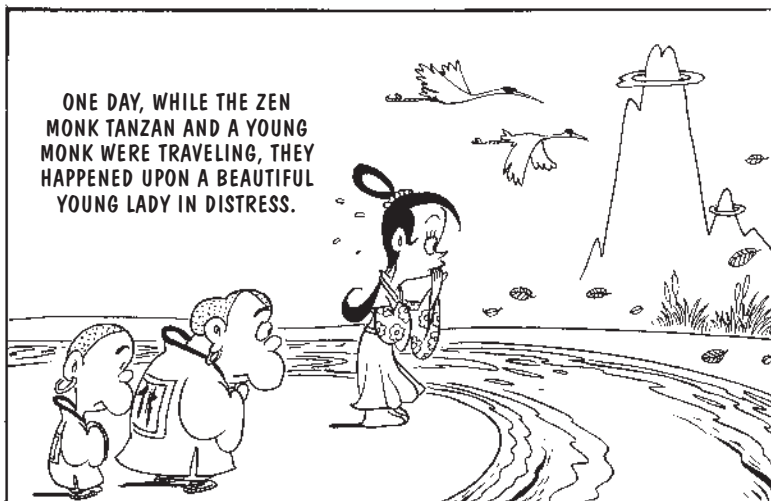
WE WERE ALL  
ORIGINALLY A PART  
OF PRIMAL CHAOS—  
INSEPARABLE,  
INDISTINGUISHABLE.  
THE INSEPARABLE  
IS ONE; THE ONE IS  
DAO; THE DAO IS  
BUDDHAHOOD, ZEN.  
IF YOU ARE MASTER  
OF YOURSELF, YOU  
WILL NOT CHANGE  
MERELY THROUGH THE  
INFLUENCE OF YOUR  
SURROUNDINGS OR  
OTHERS.



**CARRYING A  
WOMAN ACROSS  
A RIVER**



ONE DAY, WHILE THE ZEN  
MONK TANZAN AND A YOUNG  
MONK WERE TRAVELING, THEY  
HAPPENED UPON A BEAUTIFUL  
YOUNG LADY IN DISTRESS.

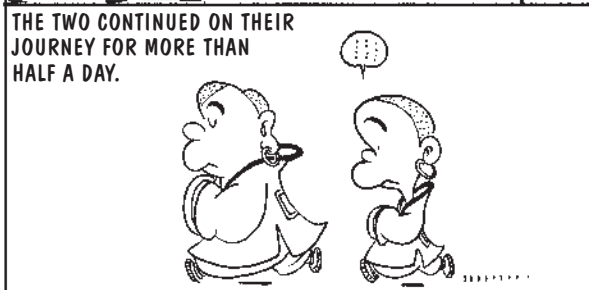


HERE, LET ME  
CARRY YOU  
ACROSS.

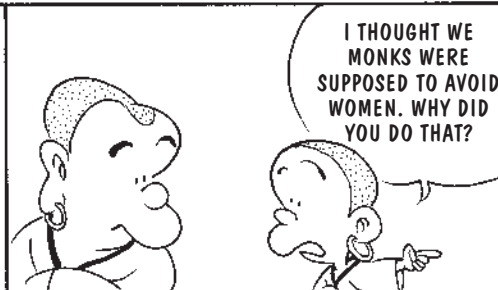
THANK YOU VERY  
MUCH. GOODBYE!



THE TWO CONTINUED ON THEIR  
JOURNEY FOR MORE THAN  
HALF A DAY.



I THOUGHT WE  
MONKS WERE  
SUPPOSED TO AVOID  
WOMEN. WHY DID  
YOU DO THAT?

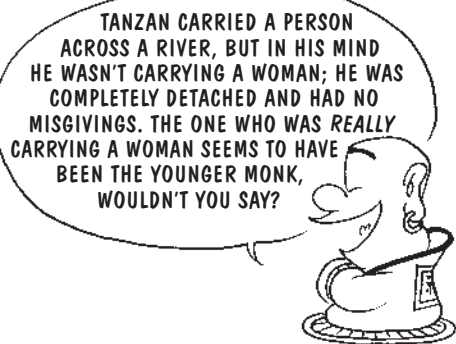


HUH? OH,  
YOU MEAN  
THAT WOMAN  
WAY BACK  
THERE?

I PUT HER DOWN LONG  
AGO. ARE YOU STILL  
CARRYING HER?



TANZAN CARRIED A PERSON  
ACROSS A RIVER, BUT IN HIS MIND  
HE WASN'T CARRYING A WOMAN; HE WAS  
COMPLETELY DETACHED AND HAD NO  
MISGIVINGS. THE ONE WHO WAS REALLY  
CARRYING A WOMAN SEEMS TO HAVE  
BEEN THE YOUNGER MONK,  
WOULDN'T YOU SAY?



《佛祖統紀》

慧忠國師……帝在便殿指宦者魚朝恩。謂師曰。朝恩亦解佛法。朝恩進問師曰。何謂無明從何而起。師曰。衰相現前奴也解問佛法。朝恩大怒。師曰。即此是無明。無明從此起。



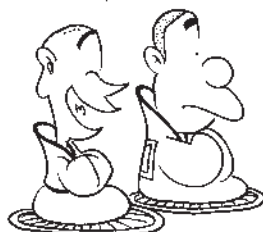


**THE  
LAME-  
BRAIN  
OFFICIAL**



THE ZEN MASTERS DAIGU AND GUDO  
ACCEPTED AN INVITATION TO INSTRUCT  
A MAJOR OFFICIAL INTERESTED IN ZEN.

YOU ARE  
A NATURALLY  
INTELLIGENT AND  
RECEPTIVE MAN. I  
THINK YOU WILL  
MAKE A FINE  
STUDENT OF  
ZEN.



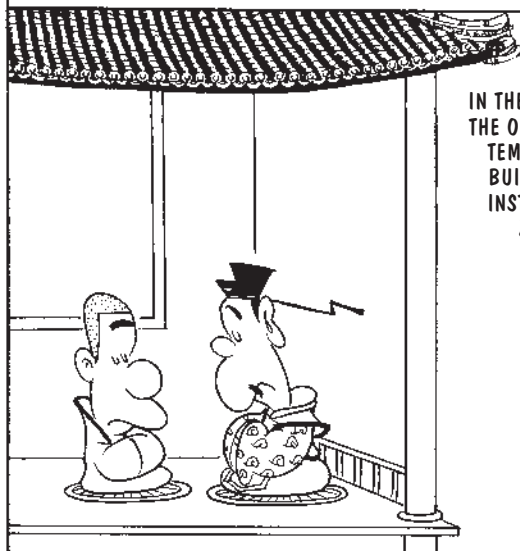
YOU'VE GOT TO BE KIDDING! THIS  
LAMEBRAIN MAY HAVE A HIGH  
POSITION BUT HE WOULDN'T  
KNOW ZEN IF HE WERE HIT  
OVER THE HEAD  
WITH IT!



AFTER LISTENING TO YOUR  
TWO HONORABLE OPINIONS,  
I HAVE DECIDED WHAT  
TO DO.



IN THE END, NOT ONLY DID  
THE OFFICIAL NOT BUILD A  
TEMPLE FOR GUDO, HE  
BUILT ONE FOR DAIGU  
INSTEAD AND STUDIED  
ZEN WITH HIM.



DISREGARDING THE  
HIGH POSITION OF THE  
OFFICIAL, DAIGU SPOKE  
EXACTLY WHAT WAS ON HIS MIND  
AND WAS HELD IN HIGH REGARD  
FOR IT. DON'T BE DELUDED BY  
EXTERIOR CIRCUMSTANCES. WHEN  
THE DUALISM OF GOOD AND EVIL  
IS GONE FROM YOUR MIND,  
ONLY THEN WILL YOU BE  
NEARING ZEN.



**BLACK BAMBOO,  
RED BAMBOO**



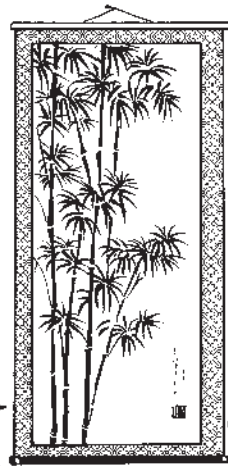
THERE WAS ONCE AN ARTIST WHO WAS  
ASKED TO DO A PAINTING OF BAMBOO.



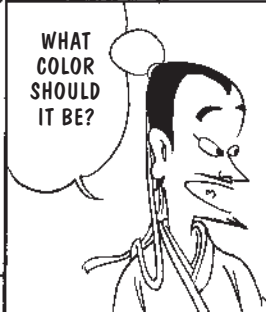
BUT THERE SEEMS TO BE  
A PROBLEM WITH THE  
COLOR. YOU PAINTED  
THE BAMBOO RED.



FANTASTIC!  
MARVELOUS!



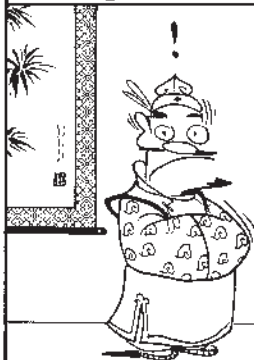
WHAT  
COLOR  
SHOULD  
IT BE?



BLACK, OF  
COURSE.



WHO'S EVER  
SEEN BLACK  
BAMBOO?!

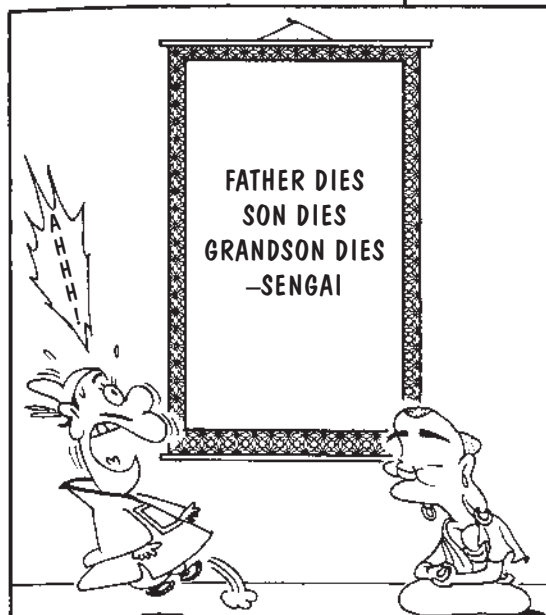


WHEN YOU GO POINTING  
OUT OTHER PEOPLE'S  
MISTAKES, THE REAL  
ERROR MAY VERY WELL  
BE HIDDEN IN YOUR  
OWN MISCONCEPTIONS.



# THE ORDER OF LIFE AND DEATH

THERE WAS ONCE A WEALTHY MAN WHO  
ASKED THE ZEN MONK SENGAI TO CREATE  
A WORK OF CALLIGRAPHY FOR HIM.



I WANTED YOU TO WRITE  
SOMETHING AUSPICIOUS!  
WHAT ARE YOU  
TRYING TO  
PULL?!

THIS IS  
AUSPICIOUS.

IF YOUR SONS WERE TO  
DIE BEFORE YOU, OR IF  
YOUR GRANDSONS WERE  
TO DIE BEFORE YOUR  
SONS, YOU WOULD BE  
DEVASTATED.

IF THE PEOPLE IN YOUR FAMILY  
LIVE GENERATION AFTER  
GENERATION AND DIE  
ACCORDING TO THIS ORDER,  
WHAT IS MORE AUSPICIOUS  
THAN THAT?

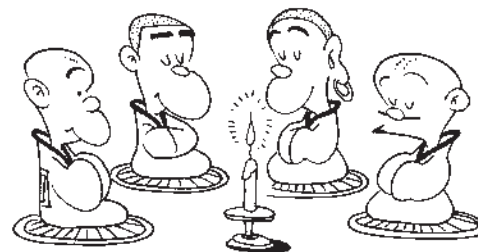
THAT  
MAKES  
SENSE.

"LIFE IS TAXING, DEATH IS  
RELAXING" (ZHUANGZI). DEATH  
IS LIKE A WEARY TRAVELER  
RETURNING HOME. ISN'T IT THE  
MOST FORTUNATE THING FOR  
EVERYONE TO DIE IN THEIR  
NATURAL ORDER?

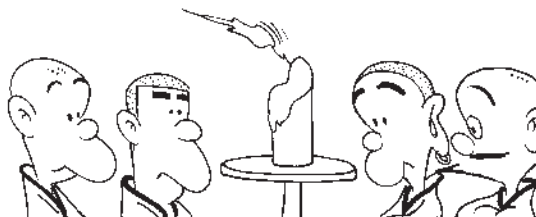
**VOW  
OF  
SILENCE**



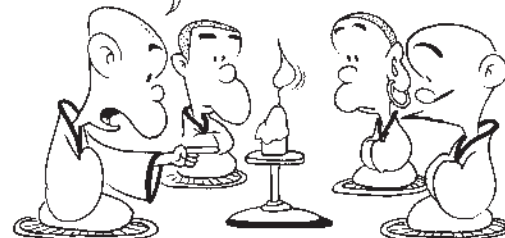
FOUR MONKS MADE A PACT:  
THEY WOULD MEDITATE IN  
SILENCE FOR SEVEN DAYS,  
DURING WHICH TIME NO ONE  
WAS TO SAY A SINGLE WORD.



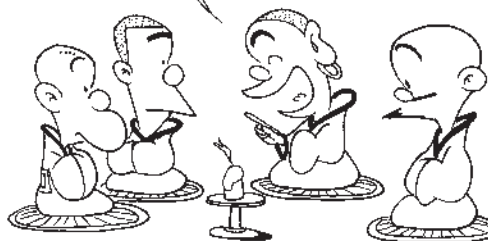
LATE AT NIGHT ON THE FIRST DAY,  
THEIR ONE CANDLE SUDDENLY  
STARTED TO FLICKER.



OH NO, THE  
CANDLE'S ABOUT  
TO GO OUT!



REMEMBER,  
NOW—WE'RE NOT  
SUPPOSED TO TALK.



WHY DO YOU GUYS  
KEEP TALKING?



HA HA! I'M THE ONLY  
ONE WHO HASN'T SAID  
ANYTHING!



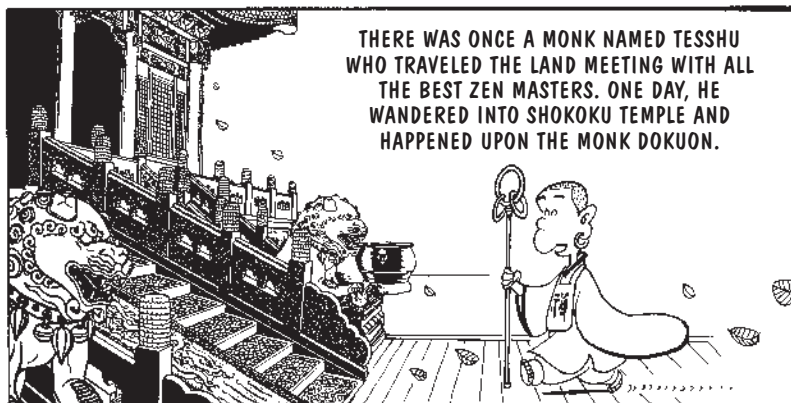
WHEN POINTING OUT  
OTHER PEOPLE'S FAULTS,  
WE OFTEN FORGET THAT WE  
MAY BE GUILTY OF THE  
SAME MISTAKE.



EVERYTHING  
IS EMPTY

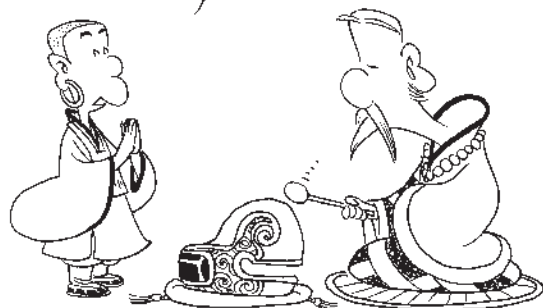


THERE WAS ONCE A MONK NAMED TESSHU  
WHO TRAVELED THE LAND MEETING WITH ALL  
THE BEST ZEN MASTERS. ONE DAY, HE  
WANDERED INTO SHOKOKU TEMPLE AND  
HAPPENED UPON THE MONK DOKUON.



HERE, HE  
PROUDLY  
PROCLAIMED  
HIS LEVEL OF  
ENLIGHTENMENT:

THE MIND, THE BUDDHA,  
AND ALL BEINGS ARE  
EMPTY ...

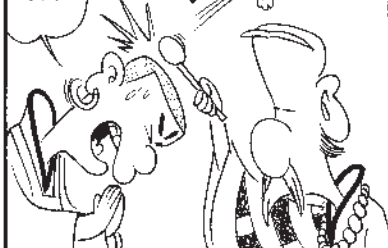


THE TRUE NATURE OF  
ALL THINGS IS EMPTINESS.  
NO ENLIGHTENMENT,  
NO DELUSION; NO SAGES,  
NO COMMONERS; NO TOIL,  
NO REWARD.



OW!

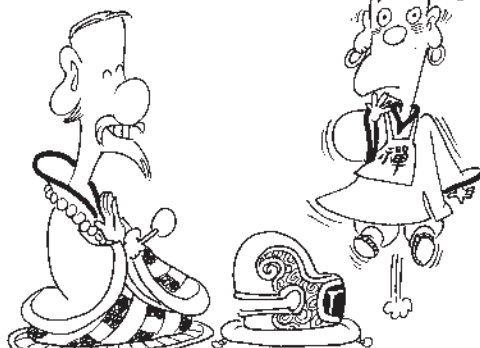
BONK!



WHAT DID YOU  
DO THAT FOR?!



IF EVERYTHING  
IS EMPTY, WHERE  
DID THAT TEMPER  
COME FROM?



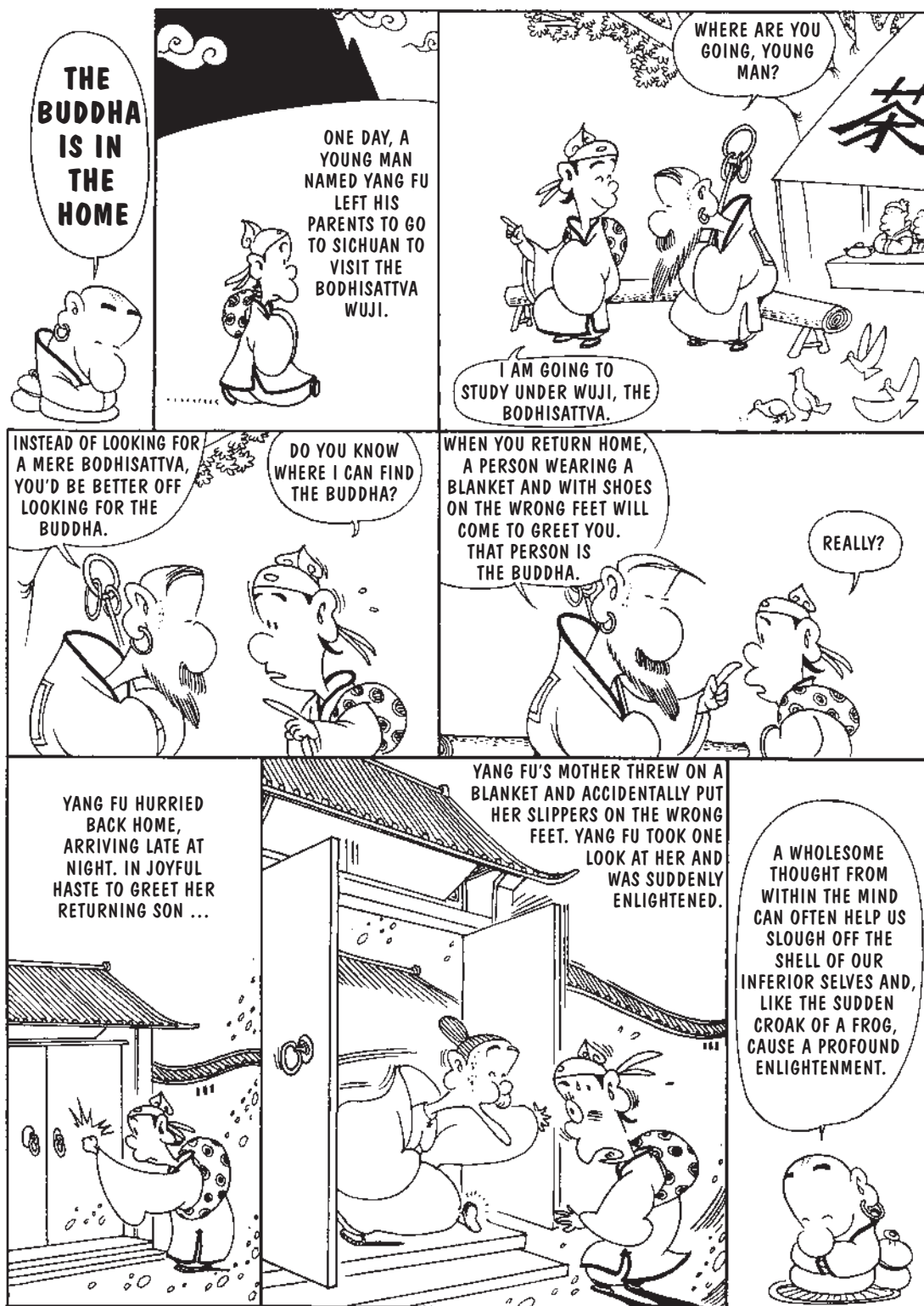
"THERE IS  
NO GOOD OR  
EVIL, NO  
SUFFERING OR  
PLEASURE;  
EVERYTHING IS  
EMPTY." EVEN THIS  
SENTENCE ISN'T  
WORTH SAYING TO  
ANYONE. TESSHU  
HAD ONLY A  
SUPERFICIAL  
UNDERSTANDING  
OF ZEN.





《淨土晨鐘》

太和楊黼辭親入蜀訪無際大士途遇一老僧僧問所往曰訪無際僧曰見無際不見佛黼問佛安在僧曰子速回但見著某色衣履者即是也遂歸夜抵家叩門母聞聲喜甚披衣啟戶即老僧所云佛狀也黼自此極力事親致愛致敬



# THE LOST STUDENT

ONE DAY, WHILE THE ZEN MASTER BANKEI WAS GIVING A LECTURE, A DISCIPLE SUDDENLY STOOD UP AND YELLED OUT:

AHA! CAUGHT YOU FILCHING MONEY AGAIN!

FORGIVE HIM!

NO WAY! WE'VE FORGIVEN HIM EVERY TIME, AND HE JUST KEEPS ON STEALING.

YEAH! IF YOU DON'T KICK HIM OUT THIS TIME, WE'LL ALL LEAVE.

YOU ARE ALL PERCEPTIVE STUDENTS AND UNDERSTAND THE DIFFERENCE BETWEEN RIGHT AND WRONG. HE IS THE ONLY ONE WHO DOESN'T UNDERSTAND THIS. IF I DON'T TEACH HIM, WHO WILL?

I AM GOING TO LET HIM STAY HERE, EVEN IF EVERY ONE OF YOU LEAVES.

IF YOU HAD ONE HUNDRED SHEEP AND ONE OF THEM LOST ITS WAY, WOULDN'T YOU IMMEDIATELY GO IN SEARCH OF THE LOST ONE, LEAVING THE OTHER NINETY-NINE IN THE OPEN FIELDS? IT IS IMPORTANT TO HELP THOSE WHO NEED HELP THE MOST.

AT THIS, THE PICKPOCKET MONK FELL TO HIS KNEES AND PROMISED TO REFORM, SUDDENLY UNDERSTANDING RIGHT AND WRONG, GOOD AND BAD.

# ENLIGHTENMENT OF THE THIEF

A THIEF ONCE WENT TO ROB THE ZEN MASTER SHICHIRI.

YOUR MONEY OR YOUR LIFE!

MY MONEY'S IN THE DRESSER OVER THERE; YOU MAY HELP YOURSELF. I'D APPRECIATE IT, THOUGH, IF YOU'D LEAVE A LITTLE BEHIND FOR ME TO BUY FOOD.

AFTER RECEIVING SOMETHING FROM SOMEONE, YOU SHOULD SAY, "THANK YOU."

THANK YOU.

A FEW DAYS LATER, THE THIEF WAS APPREHENDED.

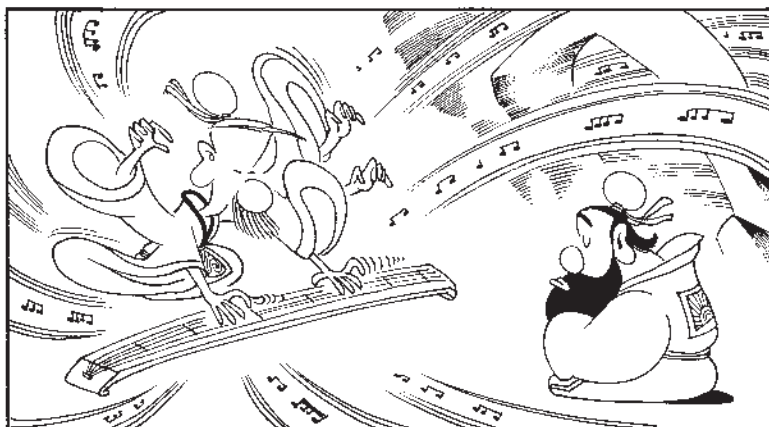
DID THIS MAN STEAL YOUR MONEY?

OH NO, HE DIDN'T STEAL IT—I GAVE IT TO HIM. HE EVEN THANKED ME FOR IT.

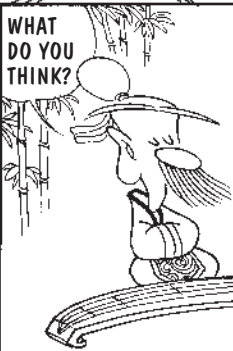
AFTER SERVING A PRISON TERM FOR OTHER CRIMES, THE THIEF IMMEDIATELY RETURNED TO SHICHIRI, BEGGING TO BE ACCEPTED AS HIS DISCIPLE.

"LAYING DOWN HIS BUTCHER'S KNIFE, HE BECAME A BUDDHA." THIS IS A MOST DIFFICULT THING TO DO, AND WHAT CAN GET PEOPLE TO LAY DOWN THEIR BUTCHER'S KNIVES? LOVE—THAT'S ALL.

CAN'T  
SAY IT



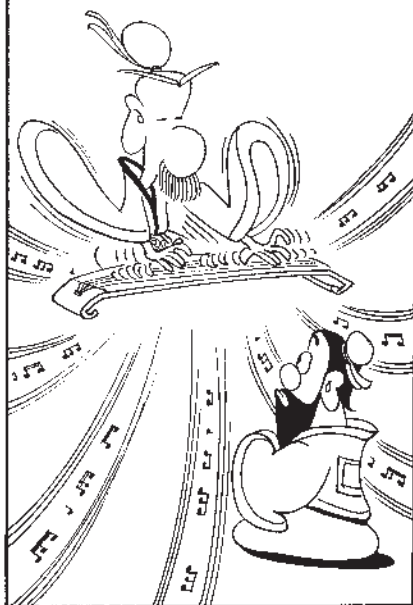
WHAT  
DO YOU  
THINK?



CAN YOU TELL  
ME WHAT IT  
MEANT?



AT THIS, THE MUSICIAN PLAYED THE  
SAME SONG RIGHT THROUGH FROM  
THE BEGINNING.



THAT'S WHAT  
IT MEANT!



ANYTIME WE USE WORDS TO EXPLAIN  
SOMETHING, THERE WILL BE DEFICIENCIES.  
THAT WHICH IS ASKED ABOUT IS ITSELF THE  
MOST COMPLETE ANSWER.

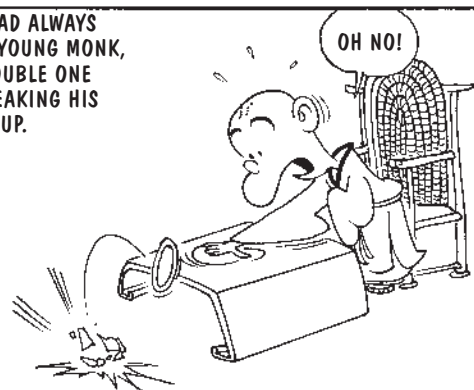




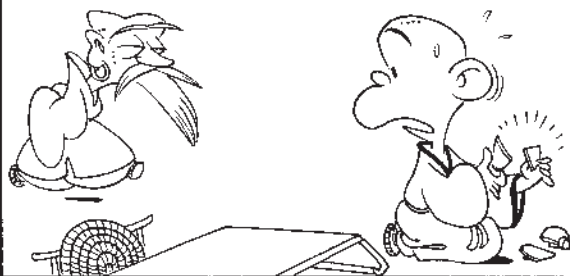
**ZEN  
IN A  
CUP**



THE ZEN MASTER IKKYU HAD ALWAYS BEEN VERY CLEVER. AS A YOUNG MONK, HE GOT HIMSELF INTO TROUBLE ONE DAY BY ACCIDENTALLY BREAKING HIS TEACHER'S FAVORITE TEACUP.



AHEM.



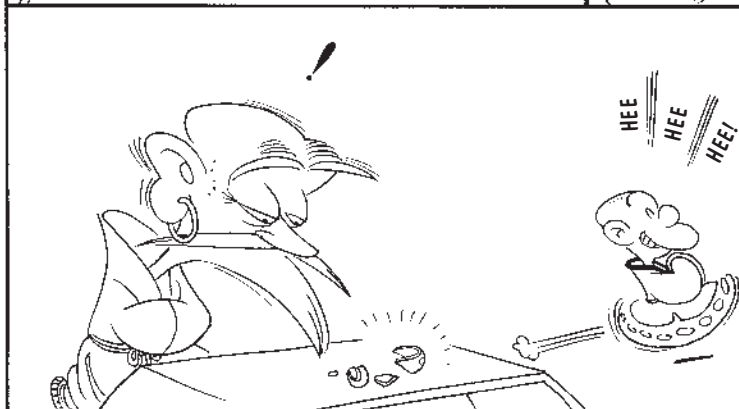
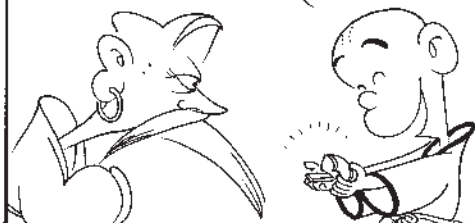
SIR, WHY MUST  
PEOPLE DIE?



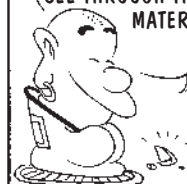
IT'S NATURAL, MY SON.  
EVERYTHING IN THIS WORLD  
EXPERIENCES BOTH LIFE  
AND DEATH.



SIR, YOUR TEACUP  
PASSED AWAY.



THE PROCESS OF LIFE  
IS THE MOST PRECIOUS THING  
WE HAVE. IF THERE IS LIFE, THEN  
NATURALLY THERE WILL BE DEATH.  
IF WE CAN SEE THROUGH OUR OWN  
MORTALITY, THEN SURELY WE CAN  
SEE THROUGH THE MORTALITY OF  
MATERIAL OBJECTS.





ONE DAY, THE GREAT GENERAL KITAGAKI WENT TO SEE HIS OLD PAL, WHO WAS THE ABBOT OF TOFUKU TEMPLE.

THE GREAT GENERAL KITAGAKI SEEKS AN AUDIENCE.

I DON'T KNOW ANY GREAT GENERALS.

DISREGARDING TITLES

OH, I'M SORRY. PLEASE GO BACK AND TELL HIM IT'S KITAGAKI THAT'S HERE TO SEE HIM.

THE MASTER SAID HE CAN'T SEE YOU. HE DOESN'T KNOW ANY GREAT GENERALS.

OKAY, I'LL GIVE IT A TRY.

AH! KITAGAKI, PLEASE COME IN!

NAME, POSITION, ACHIEVEMENTS, AND WEALTH OFTEN CONCEAL THE REAL SELF, MAKING ONE FEEL LIKE A TRAVELER WHO CAN'T FIND THEIR WAY HOME.

**SELF  
AND  
OTHER**



THERE WAS A CERTAIN  
ARMY DOCTOR WHOSE  
JOB WAS TO ACCOMPANY  
SOLDIERS TO BATTLE AND  
TEND TO THEIR WOUNDS  
ON THE BATTLEFIELD ...



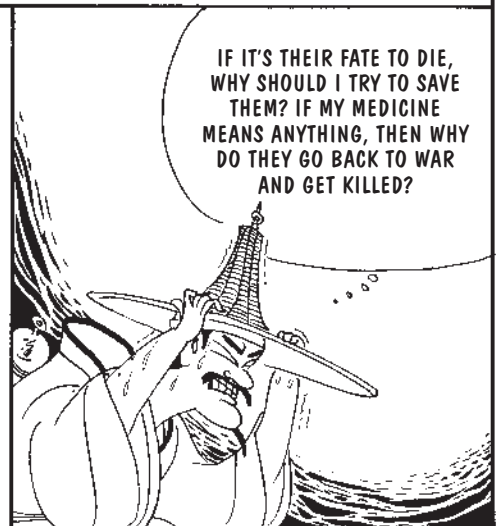
BUT IT SEEMED LIKE EVERY TIME HE  
PATCHED SOMEONE UP, THE SOLDIER  
WOULD JUST GO RIGHT BACK INTO  
BATTLE AND END UP BEING KILLED.

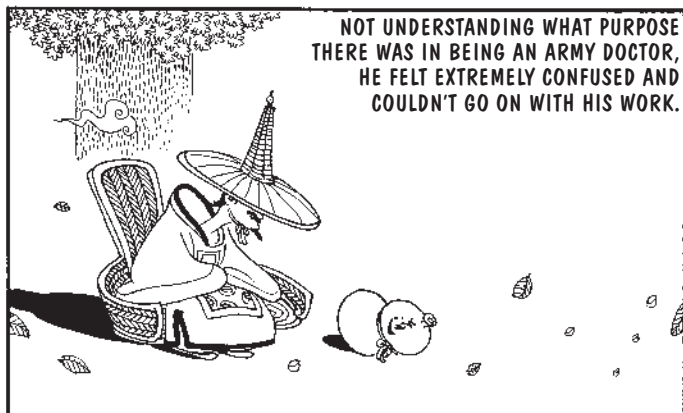


AFTER THIS HAPPENED OVER  
AND OVER, THE DOCTOR  
FINALLY BROKE DOWN.



IF IT'S THEIR FATE TO DIE,  
WHY SHOULD I TRY TO SAVE  
THEM? IF MY MEDICINE  
MEANS ANYTHING, THEN WHY  
DO THEY GO BACK TO WAR  
AND GET KILLED?

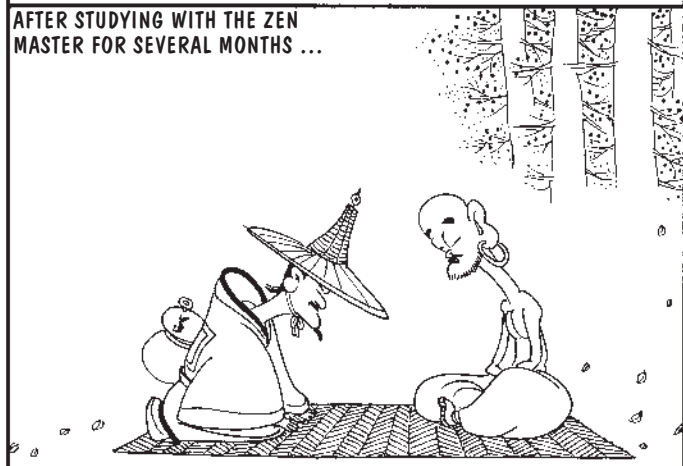




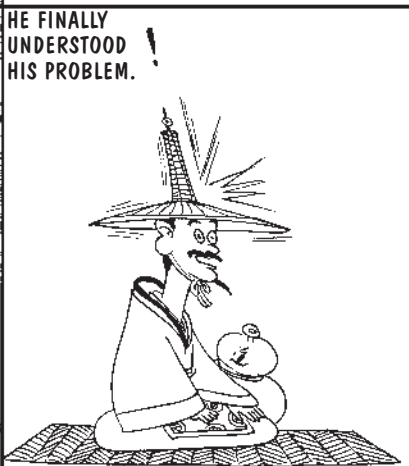
NOT UNDERSTANDING WHAT PURPOSE  
THERE WAS IN BEING AN ARMY DOCTOR,  
HE FELT EXTREMELY CONFUSED AND  
COULDN'T GO ON WITH HIS WORK.



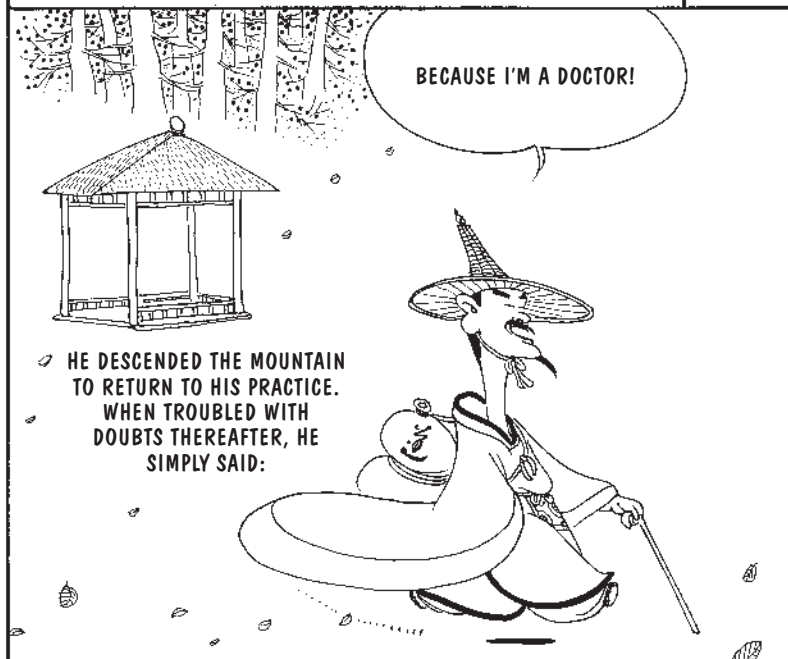
SO HE WENT  
INTO THE  
MOUNTAINS  
IN SEARCH  
OF A ZEN  
MASTER.



AFTER STUDYING WITH THE ZEN  
MASTER FOR SEVERAL MONTHS ...



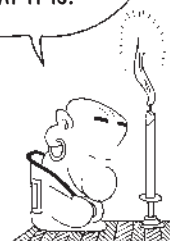
HE FINALLY  
UNDERSTOOD  
HIS PROBLEM. !



BECAUSE I'M A DOCTOR!

HE DESCENDED THE MOUNTAIN  
TO RETURN TO HIS PRACTICE.  
WHEN TROUBLED WITH  
DOUBTS THEREAFTER, HE  
SIMPLY SAID:

DON'T PROJECT  
YOURSELF ONTO  
THINGS YOU COME INTO  
CONTACT WITH, AND  
DON'T DIFFERENTIATE  
BETWEEN YOURSELF AND  
OTHER THINGS, BECAUSE SO-  
CALLED SUBJECTIVITY AND  
OBJECTIVITY DO NOT EXIST.  
THE DOMAIN OF WISDOM IS  
IN UNDERSTANDING THAT  
THERE IS NO SELF, THERE  
IS NO OTHER, AND  
EVERYTHING IS THE  
WAY IT IS.

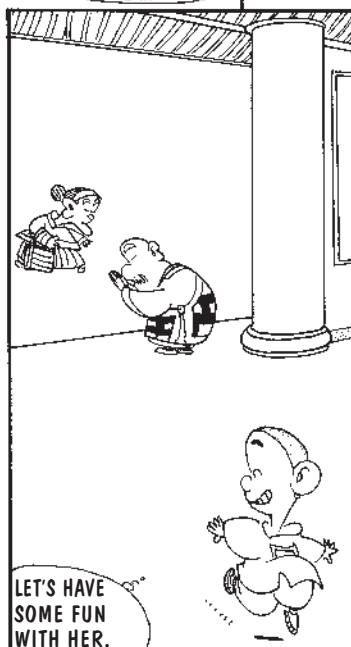
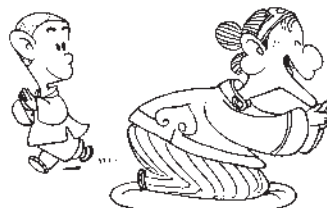


**WORDS  
EXCEEDING  
ACTIONS**



THERE WAS ONCE A WEALTHY OLD WOMAN WHO OFTEN WENT TO THE TEMPLE TO BURN INCENSE AND PRAY. KNEELING IN FRONT OF THE BUDDHA, SHE WOULD ALWAYS SAY:

I'VE LIVED A LONG LIFE, AND I AM READY WHENEVER YOU WOULD LIKE TO COME FOR ME. PRAISE TO AMITABHA.



I'VE LIVED A LONG LIFE, AND I AM READY WHENEVER YOU WOULD LIKE TO COME FOR ME. PRAISE TO AMITABHA.

OLD WOMAN, TONIGHT IS THE NIGHT.

LET'S HAVE SOME FUN WITH HER.



HEE  
HEE.

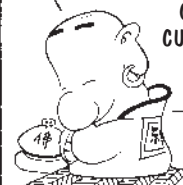


THE OLD WOMAN WAS SO FRIGHTENED SHE DROPPED DEAD ON THE SPOT.

OH  
NO!

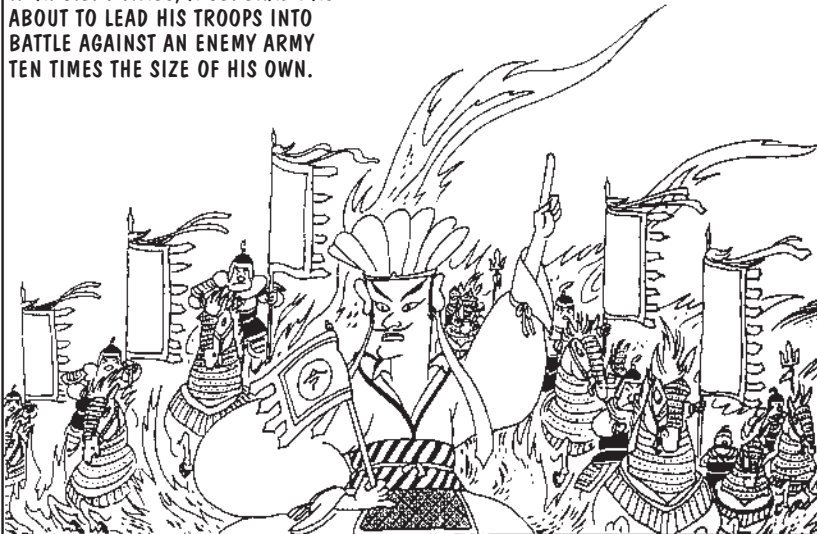


GRAND GESTURES, LIKE PROCLAIMING PUBLICLY THAT ONE IS READY FOR DEATH, LACK SIMPLICITY AND CAUSE CONFUSION. CONSISTENCY BETWEEN ACTIONS AND WORDS IS THE FOUNDATION OF SELF-CULTIVATION.

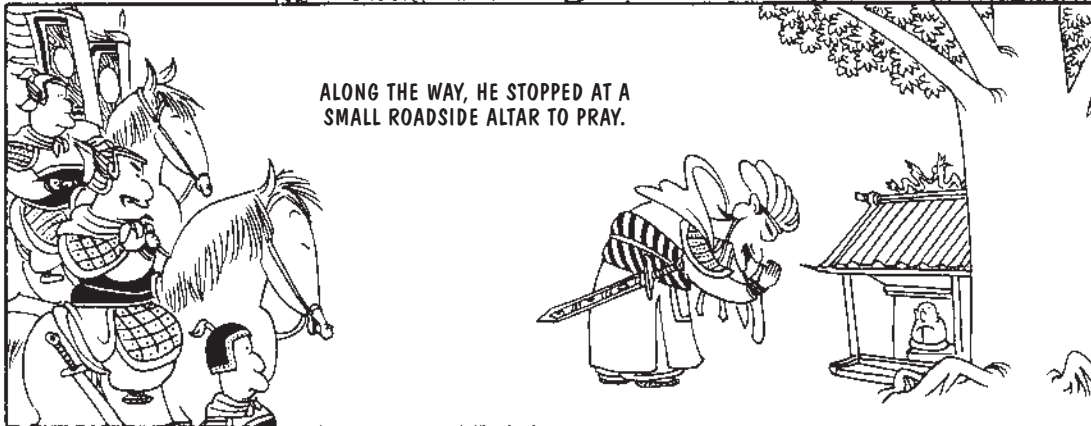


**FATE IS IN  
YOUR OWN  
HANDS**

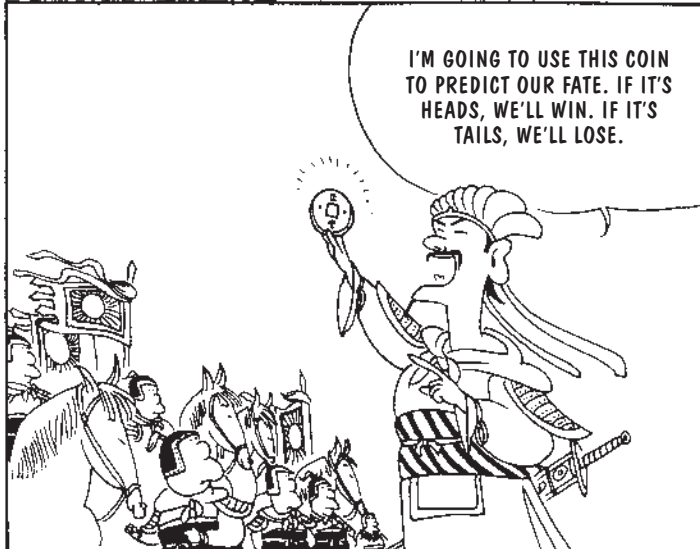
IN ANCIENT TIMES, A GENERAL WAS  
ABOUT TO LEAD HIS TROOPS INTO  
BATTLE AGAINST AN ENEMY ARMY  
TEN TIMES THE SIZE OF HIS OWN.



ALONG THE WAY, HE STOPPED AT A  
SMALL ROADSIDE ALTAR TO PRAY.



I'M GOING TO USE THIS COIN  
TO PREDICT OUR FATE. IF IT'S  
HEADS, WE'LL WIN. IF IT'S  
TAILS, WE'LL LOSE.



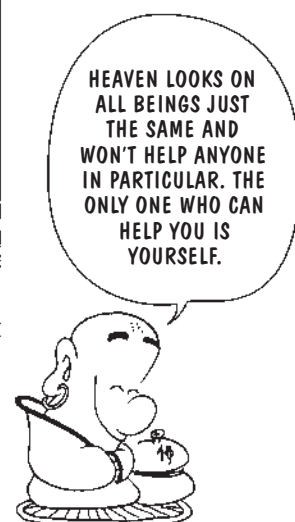
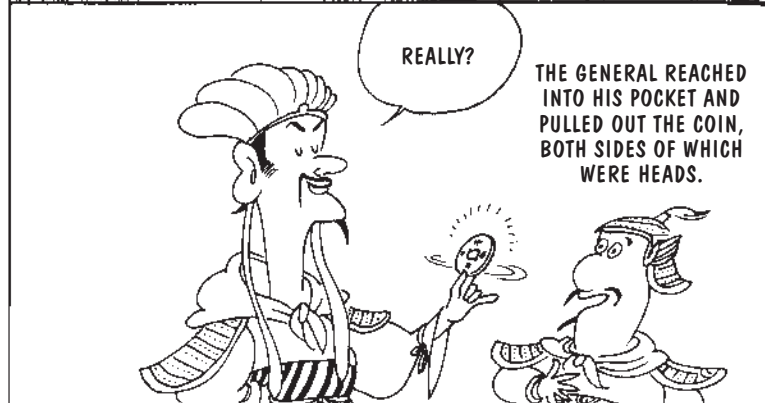
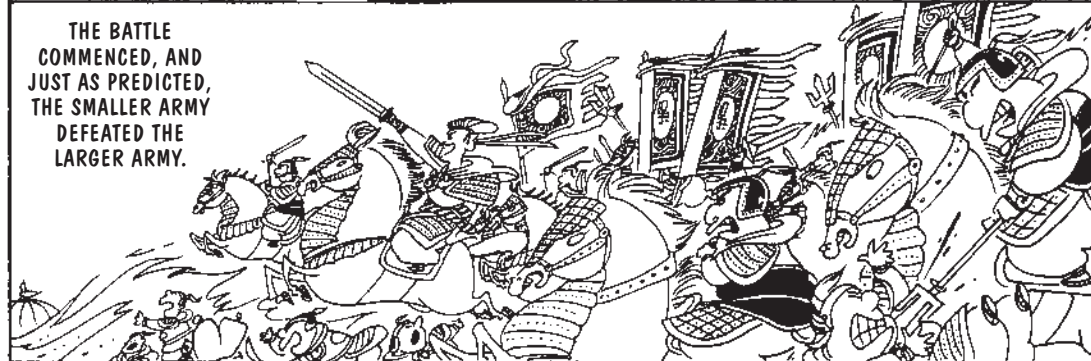
OUR FATE  
IS IN THE  
HANDS OF  
THE GODS!







THE BATTLE COMMENCED, AND JUST AS PREDICTED, THE SMALLER ARMY DEFEATED THE LARGER ARMY.



**THE  
FASTER,  
THE  
SLOWER**

AN EAGER  
STUDENT WENT TO  
THE MOUNTAINS TO  
STUDY THE ART OF  
SWORD-FIGHTING  
UNDER A GREAT  
MASTER.

MASTER, IF  
I STUDY  
DILIGENTLY,  
HOW LONG WILL  
IT TAKE ME TO  
LEARN THE  
SKILLS OF  
SWORD-  
FIGHTING?

TEN YEARS,  
PERHAPS.

MY FATHER IS AN OLD MAN, AND I  
MUST RETURN TO LOOK AFTER HIM.  
WHAT IF I WORK EXCEPTIONALLY  
HARD? THEN HOW LONG WILL IT  
TAKE ME?

IN THAT CASE, IT  
WILL PROBABLY  
TAKE THIRTY  
YEARS.

FIRST YOU SAID TEN  
YEARS, AND NOW YOU SAY  
THIRTY. LOOK, I'M WILLING  
TO SUFFER ANY KIND OF  
HARDSHIP AND SACRIFICE—  
I JUST WANT TO LEARN IT  
IN THE SHORTEST TIME  
POSSIBLE.

IN THAT CASE, IT  
WILL TAKE SEVENTY  
YEARS.

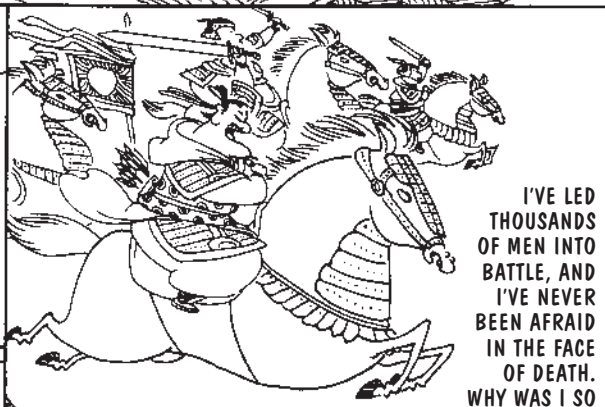
IF WE TAKE OUR  
TIME, WE'LL  
ACHIEVE OUR  
GOALS FASTER THAN  
IF WE HURRY. THIS  
IS WHAT IS MEANT  
BY "THE ORDINARY  
MIND IS THE DAO."

**THE  
GENERAL'S  
ANTIQUE**

A GENERAL WAS AT HOME  
ADMIRING A CERTAIN  
ANTIQUE THAT WAS VERY  
PRECIOUS TO HIM.

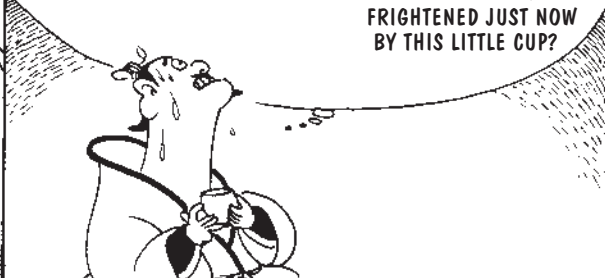
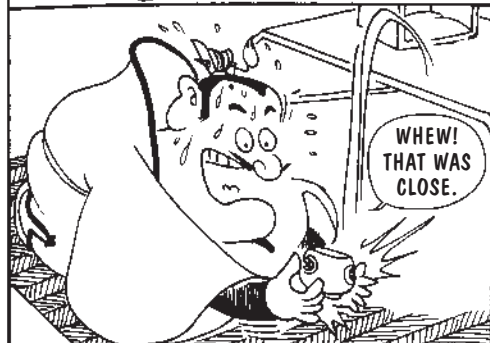


OH NO!

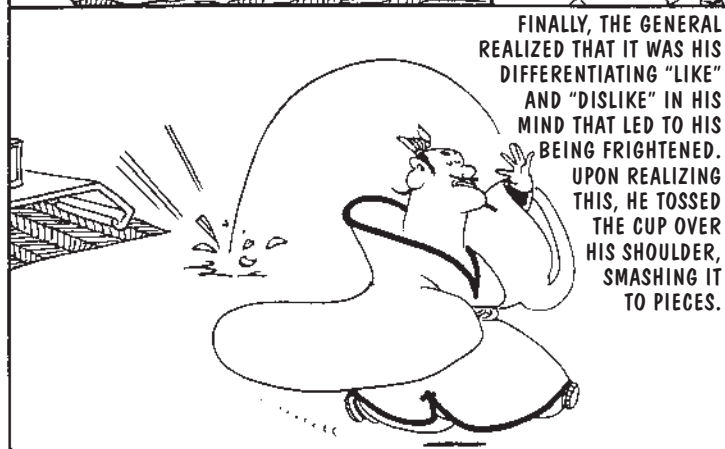


I'VE LED  
THOUSANDS  
OF MEN INTO  
BATTLE, AND  
I'VE NEVER  
BEEN AFRAID  
IN THE FACE  
OF DEATH.  
WHY WAS I SO  
FRIGHTENED JUST NOW  
BY THIS LITTLE CUP?

WHEW!  
THAT WAS  
CLOSE.



FINALLY, THE GENERAL  
REALIZED THAT IT WAS HIS  
DIFFERENTIATING "LIKE"  
AND "DISLIKE" IN HIS  
MIND THAT LED TO HIS  
BEING FRIGHTENED.  
UPON REALIZING  
THIS, HE TOSSED  
THE CUP OVER  
HIS SHOULDER,  
SMASHING IT  
TO PIECES.



BEING CONCERNED WITH  
GAIN AND LOSS BRINGS US THE  
FEELINGS OF HAPPINESS AND  
SADNESS. WE SHOULD TRANSCEND  
THE CONCEPTS OF GOOD AND EVIL,  
GAIN AND LOSS. HAPPINESS IS  
ACTING ACCORDING TO  
CIRCUMSTANCES,  
WHATEVER THEY  
MAY BE.



# THE CLOSE FRIEND

BO YA WAS AN EXCELLENT ZITHER PLAYER, AND ZHONG ZIQI LOVED NOTHING MORE THAN TO LISTEN TO HIM PLAY.



AND WHEN BO YA PLAYED A RELAXED, FLOWING TUNE ...

WHEN BO YA PLAYED A MAJESTIC SONG, ZHONG ZIQI SAW IT AS IT WAS.

WOW, IT'S AS MAJESTIC AS TAI MOUNTAIN!

WOW, IT'S LONG AND LEISURELY LIKE THE YANGTZE AND YELLOW RIVERS.

THEN ONE DAY, ZHONG ZIQI FELL ILL AND DIED. AFTER THIS, BO YA NEVER PLAYED THE ZITHER AGAIN.

IN FACT, HE WENT HOME AND TOOK A KNIFE TO ITS STRINGS. HENCEFORWARD, "BROKEN STRINGS" CAME TO SIGNIFY THE DEATH OF ONE'S CLOSEST FRIEND.

A PERSON WHO UNDERSTANDS ONE'S MUSIC IS DIFFICULT TO FIND. WHEN THE PERSON WHO UNDERSTOOD HIS MUSIC DIED, ALTHOUGH BO YA WAS STILL VERY MUCH ALIVE, ONLY HALF OF HIM REMAINED. TO THIS DAY, CHINESE PEOPLE REFER TO A CLOSE, INTIMATE FRIEND AS A ZHI YIN, ONE WHO UNDERSTANDS THE MUSIC.

《列子》、《呂氏春秋》

伯牙善鼓琴，鍾子期善聽。伯牙鼓琴，志在登高山。鍾子期曰：「善哉！峨峨兮若泰山！」志在流水。鍾子期曰：「善哉！洋洋兮若江河！」伯牙所念，鍾子期必得之。鍾子期死，伯牙破琴絕弦，終身不復鼓琴，以為世無足復為鼓琴者。



# A BLIND MAN CARRYING A LANTERN



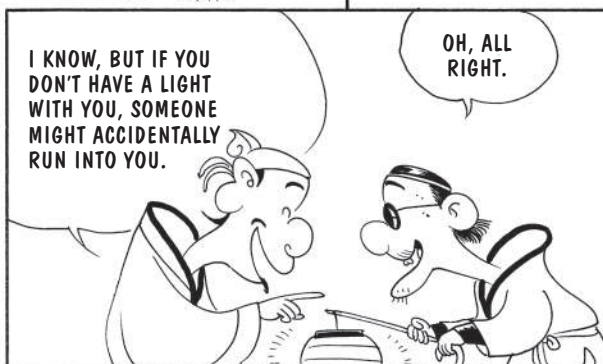
WHEN A BLIND MAN WAS  
LEAVING HIS FRIEND'S  
HOUSE, THE FRIEND  
HANDED HIM A LANTERN  
TO TAKE ON HIS WAY.

I DON'T NEED A LANTERN.  
IT'S ALL THE SAME TO ME  
WHETHER IT'S DARK  
OR LIGHT.



I KNOW, BUT IF YOU  
DON'T HAVE A LIGHT  
WITH YOU, SOMEONE  
MIGHT ACCIDENTALLY  
RUN INTO YOU.

OH, ALL  
RIGHT.

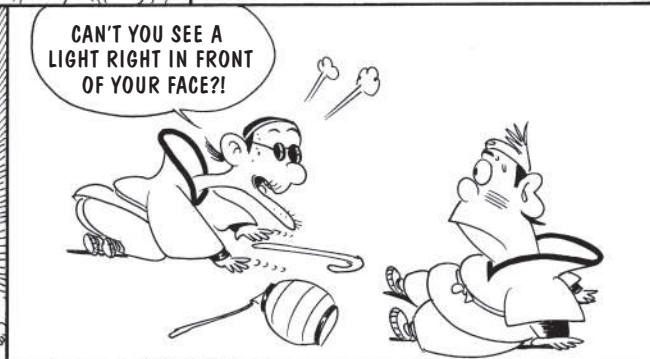


UMPH!

UMPH!



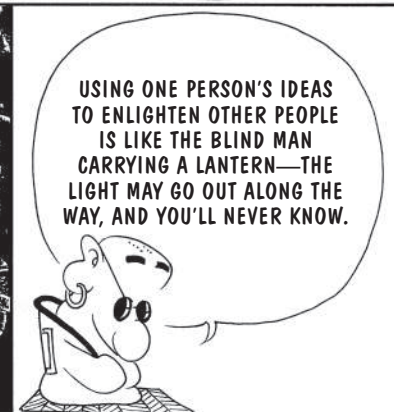
CAN'T YOU SEE A  
LIGHT RIGHT IN FRONT  
OF YOUR FACE?!



HEY, BUDDY—  
YOUR LIGHT HAD  
ALREADY GONE OUT!



USING ONE PERSON'S IDEAS  
TO ENLIGHTEN OTHER PEOPLE  
IS LIKE THE BLIND MAN  
CARRYING A LANTERN—THE  
LIGHT MAY GO OUT ALONG THE  
WAY, AND YOU'LL NEVER KNOW.



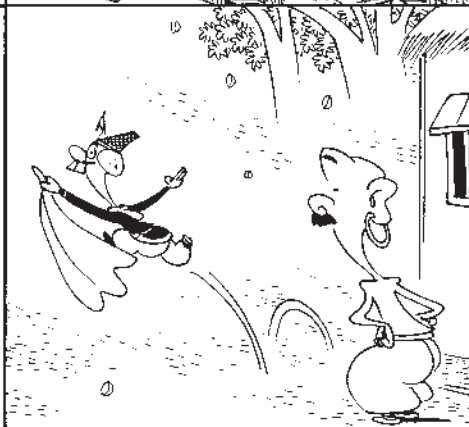


**SOMETHING VALUABLE**

ONE DAY, A THIEF ENTERED THE HUT OF THE ZEN MASTER RYOKAN, BUT HE DISCOVERED THAT THERE WASN'T ANYTHING WORTH STEALING.

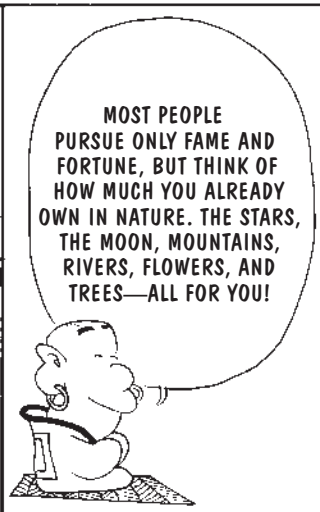
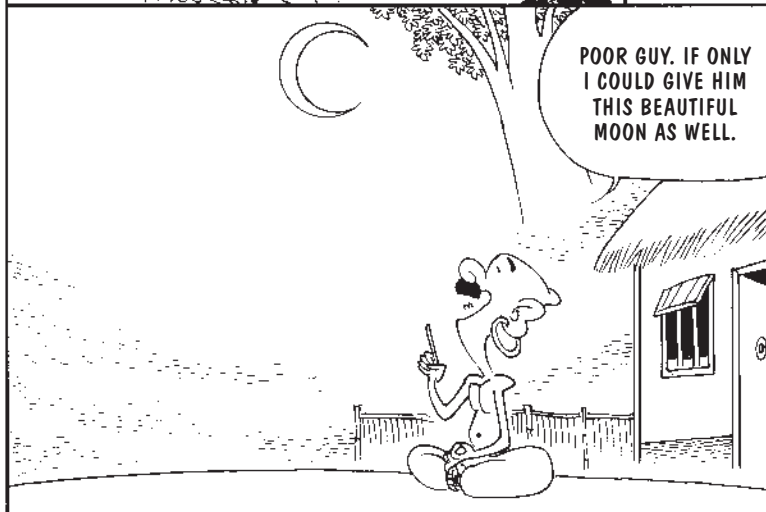


YOU'VE COME SUCH A LONG WAY. I WOULDN'T WANT YOU TO GO HOME EMPTY-HANDED. HERE, TAKE THIS PIECE OF CLOTHING.



POOR GUY. IF ONLY I COULD GIVE HIM THIS BEAUTIFUL MOON AS WELL.

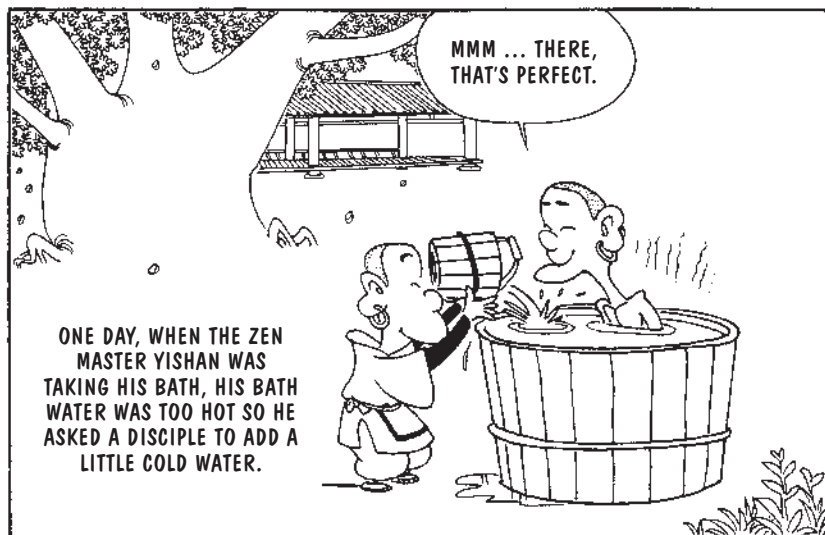
MOST PEOPLE PURSUE ONLY FAME AND FORTUNE, BUT THINK OF HOW MUCH YOU ALREADY OWN IN NATURE. THE STARS, THE MOON, MOUNTAINS, RIVERS, FLOWERS, AND TREES—ALL FOR YOU!



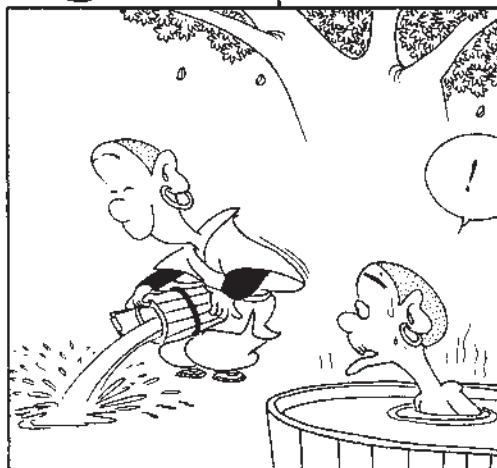
A BLADE  
OF GRASS,  
A DROP  
OF DEW



ONE DAY, WHEN THE ZEN  
MASTER YISHAN WAS  
TAKING HIS BATH, HIS BATH  
WATER WAS TOO HOT SO HE  
ASKED A DISCIPLE TO ADD A  
LITTLE COLD WATER.



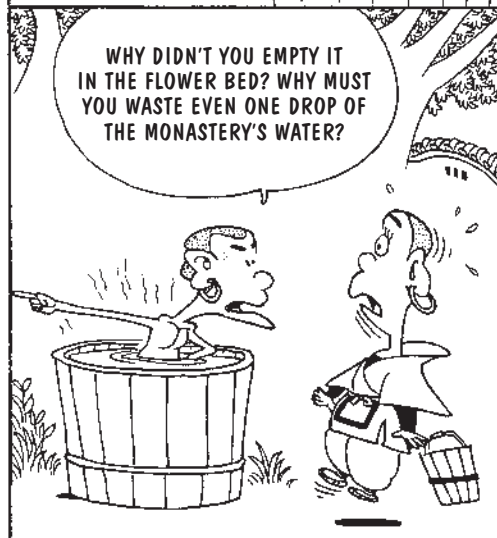
MMM ... THERE,  
THAT'S PERFECT.



YOU KNUCKLEHEAD! EVERYTHING,  
BIG AND SMALL, HAS ITS USE. WHY DID  
YOU WASTE THAT? YOU COULD AT LEAST  
EMPTY IT BY A TREE. A TREE WOULD  
WELCOME IT, AND THE WATER WOULD  
BE PUT TO GOOD USE.



WHY DIDN'T YOU EMPTY IT  
IN THE FLOWER BED? WHY MUST  
YOU WASTE EVEN ONE DROP OF  
THE MONASTERY'S WATER?

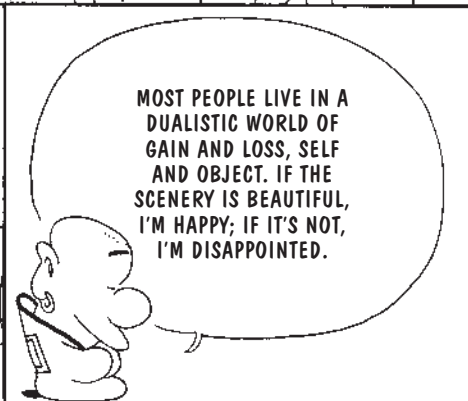
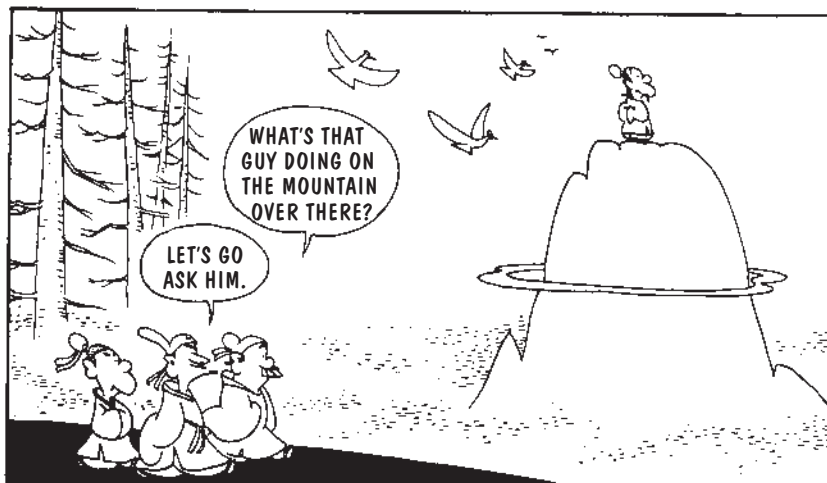


THIS SCOLDING BROUGHT THE  
MONK TO ENLIGHTENMENT,  
AND FROM THAT DAY  
FORWARD, HE WENT BY THE  
NAME "DROP OF WATER."



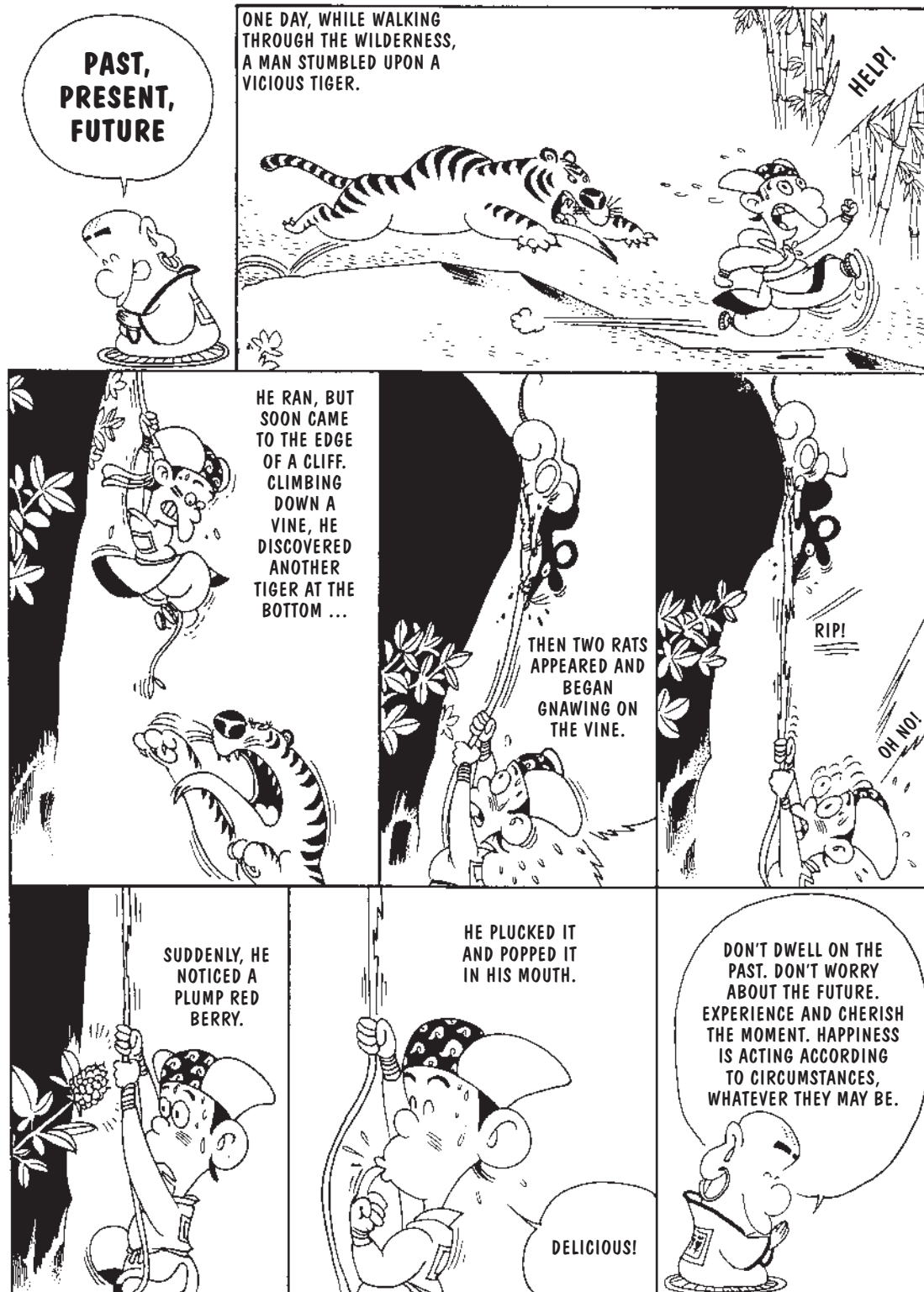
EVERYTHING HAS  
ITS OWN USE.  
REGARDLESS OF SOME  
THINGS' SEEMING  
INSIGNIFICANCE,  
EVERYTHING HAS ITS  
PLACE IN NATURE.





囚見象欲至走入墟井中，下有一大毒龍張口向上，復四毒蛇在井四邊，有一草根此囚怖畏一心急捉此草根，復有兩白鼠嚙此草根，時井上有一大樹，樹中有蜜，一日之中有一滴蜜墮此人口中，其人得此一滴，但憶此蜜不復憶種種眾苦，便不復欲出此井。

《眾經撰雜譬喻》



# THE GREAT WAVE

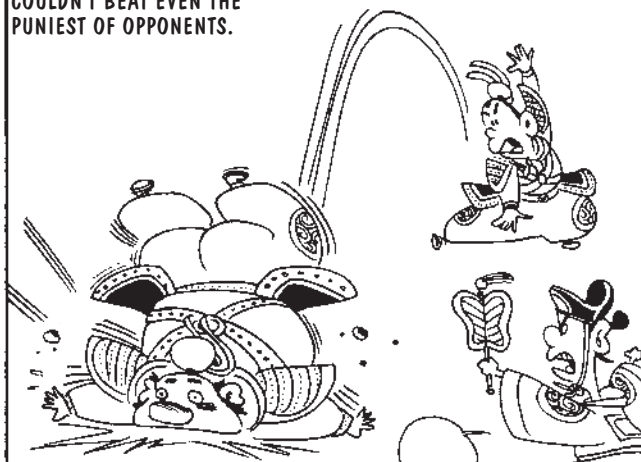
THERE WAS ONCE A WRESTLER NAMED ONAMI ("GREAT WAVE"), WHO WAS NOT ONLY BIG AND STRONG, BUT ALSO HIGHLY SKILLED IN WRESTLING.



DURING PRACTICE, HE WAS UNBEATABLE, OUT-WRESTLING EVEN HIS TEACHER ...



BUT DURING MATCHES, HE COULDN'T BEAT EVEN THE PUNIEST OF OPPONENTS.

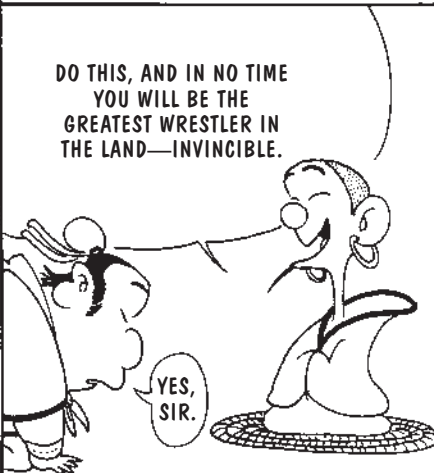
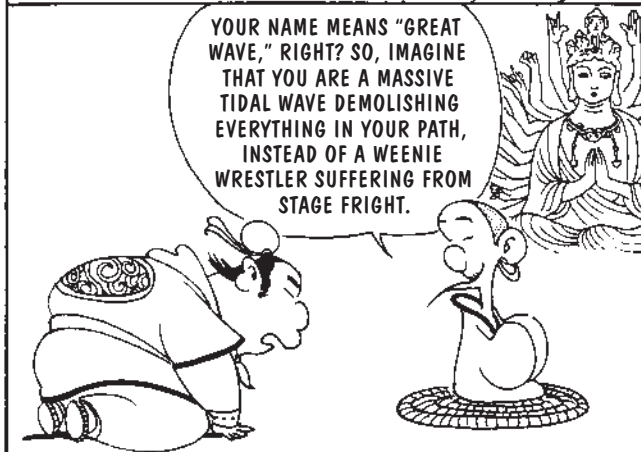


NOT KNOWING WHAT ELSE TO DO, HE WENT INTO THE HILLS IN SEARCH OF A ZEN MASTER.



YOUR NAME MEANS "GREAT WAVE," RIGHT? SO, IMAGINE THAT YOU ARE A MASSIVE TIDAL WAVE DEMOLISHING EVERYTHING IN YOUR PATH, INSTEAD OF A WEENIE WRESTLER SUFFERING FROM STAGE FRIGHT.

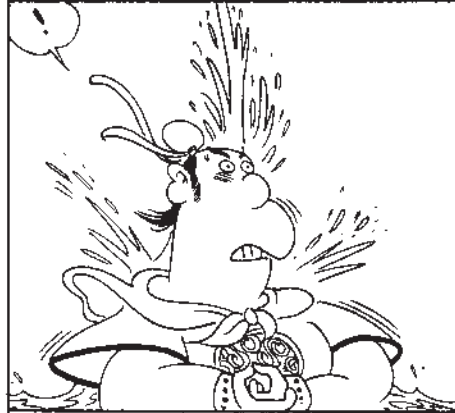
DO THIS, AND IN NO TIME YOU WILL BE THE GREATEST WRESTLER IN THE LAND—INVINCIBLE.



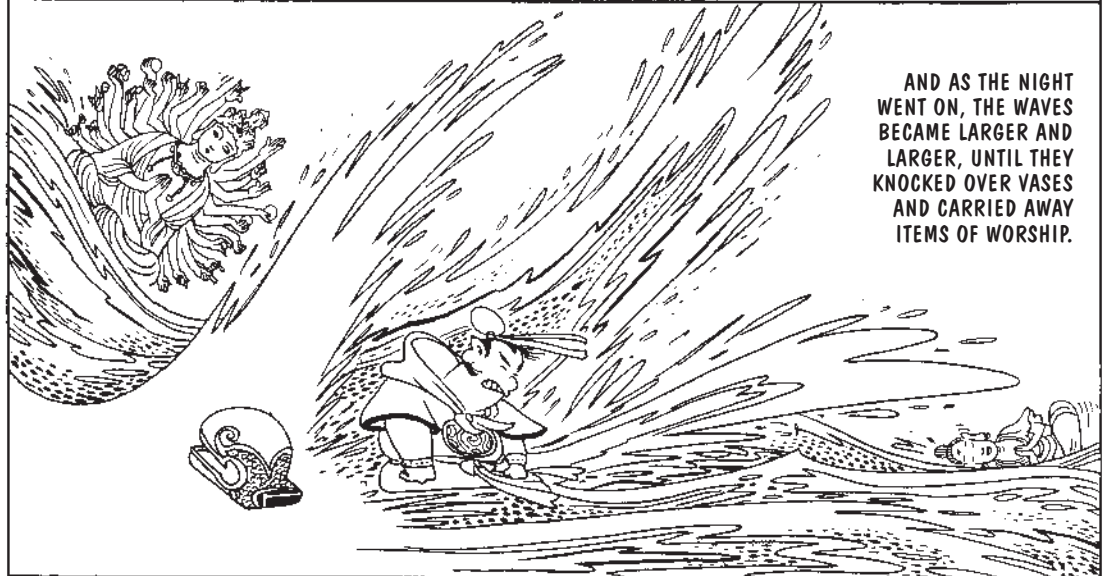




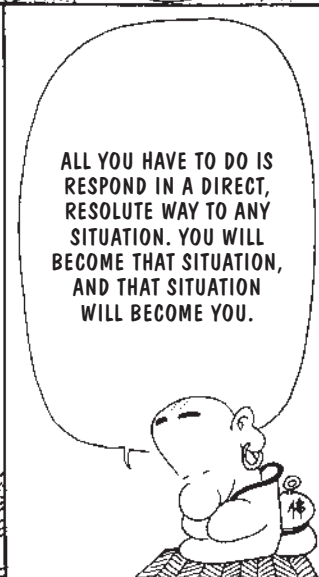
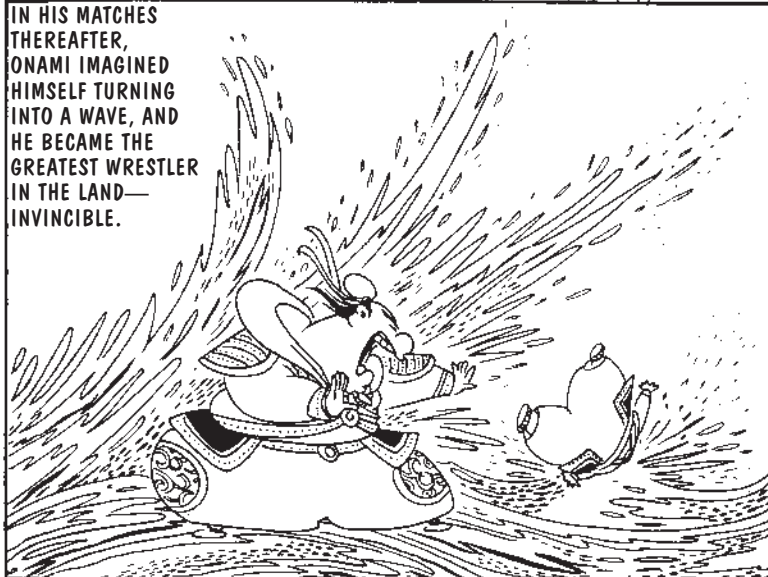
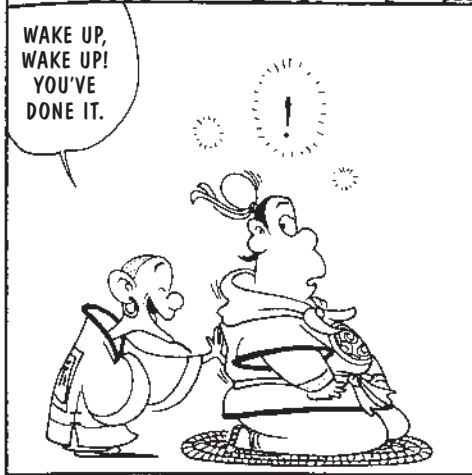
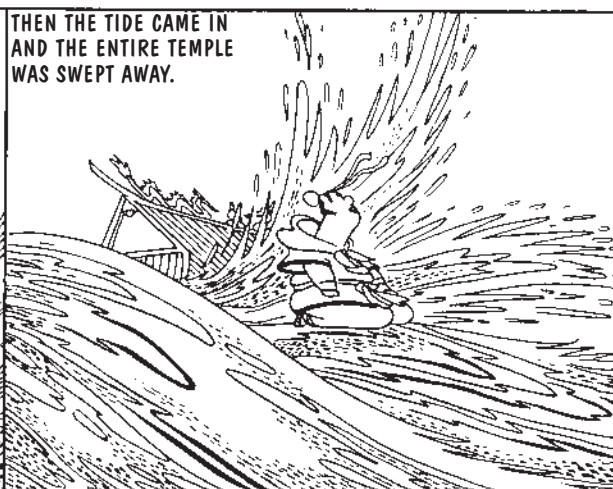
SO, ONAMI REMAINED IN THE TEMPLE AND MEDITATED, IMAGINING THAT HE WAS A GIANT WAVE. AT FIRST, HE HAD DIFFICULTY CONCENTRATING, BUT AFTER A WHILE ...



WAVES BEGAN ROLLING IN.



AND AS THE NIGHT WENT ON, THE WAVES BECAME LARGER AND LARGER, UNTIL THEY KNOCKED OVER VASES AND CARRIED AWAY ITEMS OF WORSHIP.



BECAUSE  
I'M HERE

AN OLD MONK WAS DRYING  
VEGETABLES UNDER THE  
SCORCHING SUN.



HOW OLD  
ARE YOU?

SIXTY-  
EIGHT.

WHY ARE YOU  
STILL WORKING  
SO HARD HERE?



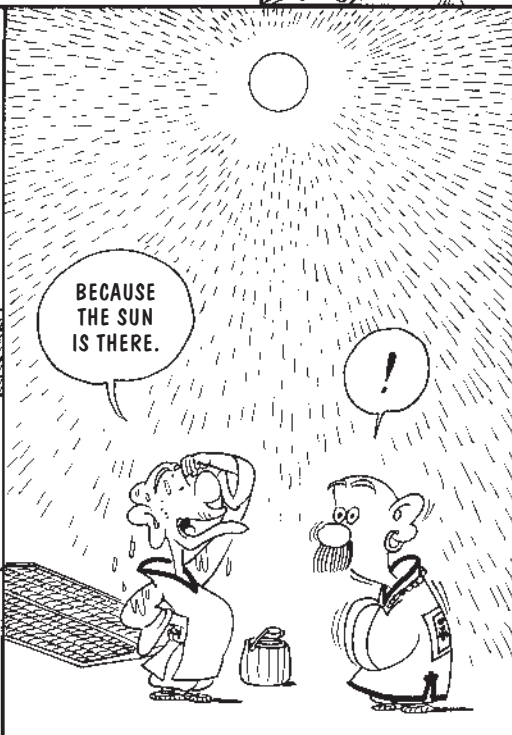
BECAUSE  
I'M HERE.



BUT WHY ARE  
YOU WORKING  
UNDER THE  
HOT SUN?



BECAUSE  
THE SUN  
IS THERE.



HEAVEN AND  
EARTH NURTURE  
ALL THINGS, BUT  
WE SHOULD ACT  
WITHOUT COUNTING  
ON THE RESULTS AND  
STRIVE FOR SUCCESS  
WITHOUT DWELLING  
ON IT. IF WE WORK  
HARD WITHOUT  
COMPLAINING, WE  
CAN BECOME ONE  
WITH HEAVEN AND  
EARTH.

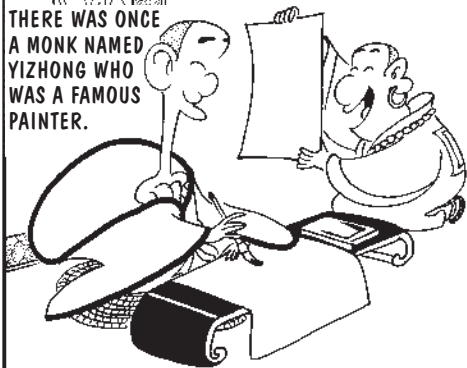


MATTER  
IS  
EMPTY

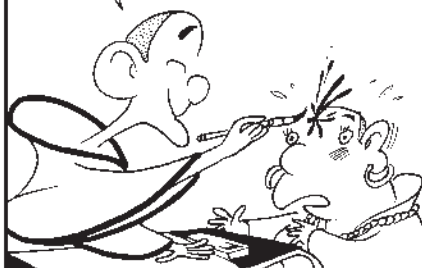


PAINT ME A SCENE  
DEPICTING THE SAYING,  
"DIRECT POINTING AT YOUR  
MIND, SEEING YOUR  
NATURE, BECOMING  
A BUDDHA."

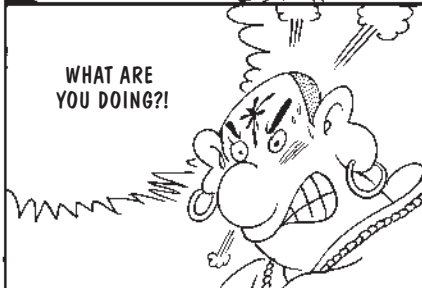
THERE WAS ONCE  
A MONK NAMED  
YIZHONG WHO  
WAS A FAMOUS  
PAINTER.



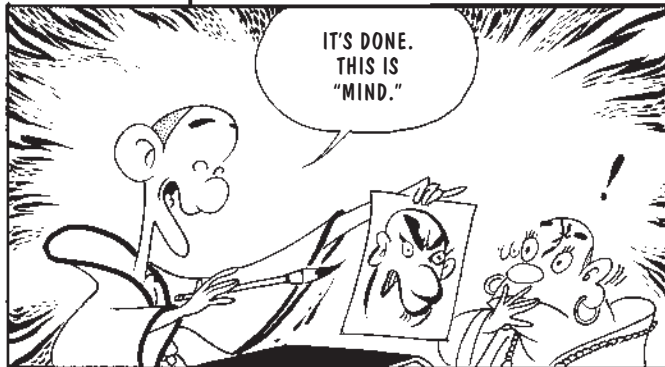
OKAY.



WHAT ARE  
YOU DOING?!



IT'S DONE.  
THIS IS  
"MIND."



CAN YOU PAINT MY  
"NATURE" AS WELL?



SURE. HAND OVER  
YOUR "NATURE," AND  
I'LL PAINT IT FOR YOU.



YOUR SELF-NATURE IS  
COMPLETE AND UNDIMINISHED.  
WE MUST ALL DISCOVER OUR  
SELF-NATURE ON OUR OWN  
BECAUSE THERE IS NO  
EXTERNAL ROAD THAT CAN  
TAKE US THERE.





# THE WEeping LADY

THERE WAS ONCE AN OLD WOMAN WHO WAS KNOWN AS THE "WEeping LADY" BECAUSE SHE CRIED ALL THE TIME. ON RAINY DAYS SHE WOULD CRY, AND ON CLEAR DAYS SHE WOULD CRY.

MA'AM, WHY ARE YOU ALWAYS CRYING?

BECAUSE I HAVE TWO DAUGHTERS—ONE WHO MARRIED A SHOE SALESMAN AND ONE WHO MARRIED AN UMBRELLA SALESMAN.

ON DAYS WHEN THE WEATHER IS GOOD, I THINK OF HOW MY DAUGHTER'S UMBRELLA BUSINESS IS BAD ...

AND ON RAINY DAYS, I THINK OF HOW NO ONE WILL GO OUT TO BUY SHOES FROM MY OTHER DAUGHTER!

BUT ON CLEAR DAYS, YOU SHOULD THINK OF HOW GOOD YOUR DAUGHTER'S SHOE BUSINESS IS; AND ON RAINY DAYS, YOU SHOULD THINK OF HOW GOOD YOUR OTHER DAUGHTER'S UMBRELLA BUSINESS IS!

HEY, YOU'RE RIGHT!

IF "THE MIND IS THE BUDDHA," THEN WHETHER A SITUATION IS GOOD OR BAD ALL DEPENDS ON HOW YOU LOOK AT IT!


FROM THAT DAY ON, THE WEeping LADY WEPT NO MORE. INSTEAD, SHE CHUCKLED TO HERSELF EVERY DAY REGARDLESS OF THE WEATHER.



**MIND  
LIKE  
A  
MIRROR**

ONE NIGHT, WHILE  
THE MONK DAIGAN  
WAS IN HIS STUDY  
READING ...

ARE YOU HERE  
TO ROB ME OR  
TO KILL ME?



A cartoon illustration of a man in a patterned robe standing and talking to a seated man. The standing man has a speech bubble that says "HERE, TAKE THIS." The seated man is holding an open book. There is a small object on the floor between them.

LATER ON, THE THIEF WAS HEARD TO SAY:

I'VE BEEN ROBBING HOUSES FOR YEARS, AND I'VE NEVER BEEN SO SHAKEN AS I WAS BY THOSE WORDS.

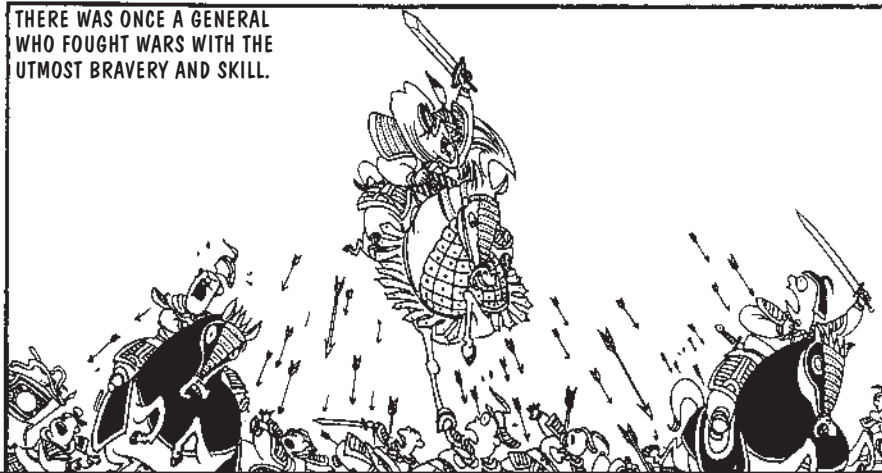
I'VE BEEN ROBBING HOUSES FOR YEARS, AND I'VE NEVER BEEN SO SHAKEN AS I WAS BY THOSE WORDS.

"WHEN THE WIND BLOWS, THE BAMBOO BENDS; WHEN THE WIND IS GONE, THE BAMBOO MAKES NO SOUND." WHEN SOMETHING HAPPENS, CONFRONT IT WITH YOUR ORIGINAL NATURE. WHEN IT'S OVER, EMPTY YOUR MIND OF IT.

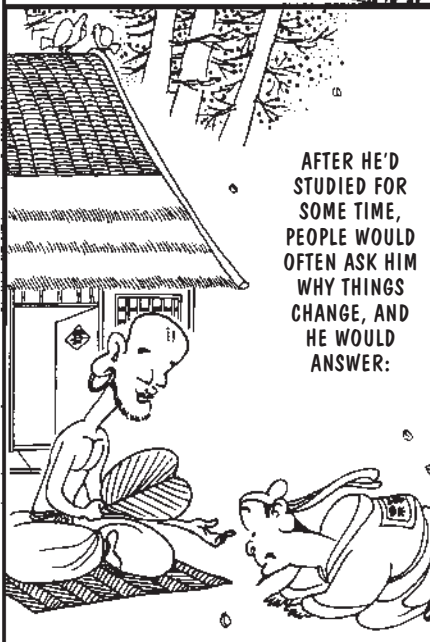
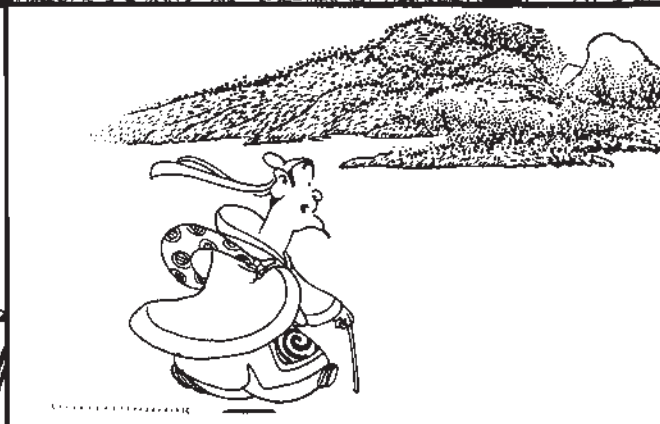
**MOUNTAIN  
PATHS  
DON'T  
CHANGE**



THERE WAS ONCE A GENERAL  
WHO FOUGHT WARS WITH THE  
UTMOST BRAVERY AND SKILL.



WHEN HE BECAME OLDER,  
HE GREW TROUBLED OVER  
THE CONSTANT CHANGES IN  
THE WORLD, SO HE TURNED  
TO BUDDHISM.



AFTER HE'D  
STUDIED FOR  
SOME TIME,  
PEOPLE WOULD  
OFTEN ASK HIM  
WHY THINGS  
CHANGE, AND  
HE WOULD  
ANSWER:



MOUNTAINS  
AND  
MOUNTAIN  
PATHS NEVER  
CHANGE; IT'S  
OUR MINDS  
THAT  
CHANGE.

THE PERFECT  
PERSON'S MIND  
IS LIKE A MIRROR,  
NEITHER TAKING  
NOR WELCOMING;  
IT RESPONDS BUT  
DOESN'T STORE.  
SO, WHEN IT'S  
TIME TO BE A  
GENERAL, YOU  
SHOULD BE A  
GENERAL; AND  
WHEN IT'S TIME  
TO BE A MONK,  
BE A MONK.



TORN

THERE WAS ONCE A NUN  
NAMED ESHUN WHO WAS  
VERY BEAUTIFUL, AND  
ONE DAY DURING A  
LECTURE, A YOUNG MONK  
SECRETLY FELL IN LOVE  
WITH HER.

HUH?

HE WROTE HER A  
LOVE LETTER, IN  
WHICH HE SAID  
THAT HE WANTED  
TO MEET WITH  
HER IN PRIVATE.

THE NEXT DAY, AS SOON AS THE  
MASTER ENDED HIS LECTURE,  
ESHUN STOOD UP AND SAID TO THE  
MONK WHO WROTE THE LETTER:

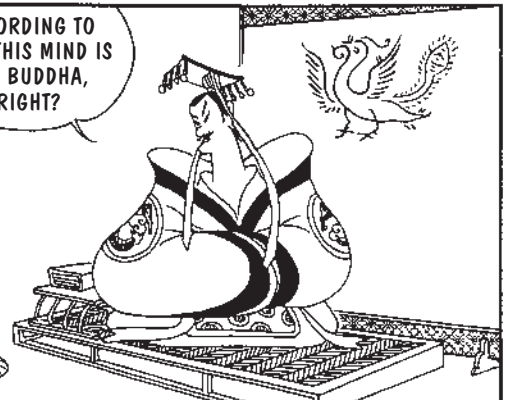
IF YOU REALLY LOVE ME,  
THEN COME UP HERE RIGHT  
NOW AND EMBRACE ME.

IF YOUR MIND IS TORN  
BY CONFLICTING DESIRES,  
THE CONTRADICTION WILL  
DESTROY YOUR PEACE OF  
MIND. JUST REMEMBER,  
WHEN YOU SHOULD GRAB  
SOMETHING, GRAB IT;  
WHEN YOU SHOULD LET  
GO, LET GO.

WHERE  
DO WE  
GO AFTER  
DEATH?



ACCORDING TO  
ZEN, THIS MIND IS  
THE BUDDHA,  
RIGHT?



IF I SAY YES, YOU'LL THINK  
YOU KNOW WITHOUT  
REALLY KNOWING; AND IF  
I SAY NO, I'LL BE DENYING  
WHAT EVERYONE KNOWS  
TO BE TRUE.



WHERE DO  
ENLIGHTENED  
PEOPLE GO  
AFTER THEY  
DIE?



I DON'T  
KNOW.



BECAUSE  
I'M NOT  
DEAD  
YET.

WHILE WE LIVE, WE  
SHOULD ENJOY THE  
MYSTERY AND BEAUTY  
OF LIFE, RATHER THAN  
WORRYING ABOUT  
WHAT COMES AFTER  
DEATH. LIVE TODAY  
WITHOUT WORRYING  
ABOUT TOMORROW,  
FOR TOMORROW WILL  
HAVE ITS OWN  
WORRIES.

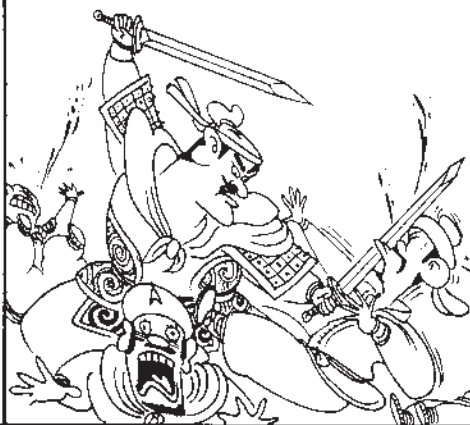
WHY  
DON'T  
YOU  
KNOW?



# THE SWORDLESS SWORD



THERE WAS ONCE A GREAT  
SWORDSMAN WHO WENT  
UNRIVALED THROUGHOUT  
THE LAND.



IN HIS LATER YEARS, HE  
ATTAINED THE REALM OF  
NONVIOLENCE AND THEREFORE  
NO LONGER CARRIED A SWORD.



THE MASTER SAID  
THERE'S NO PART  
OF HIS BODY THAT  
ISN'T LIKE THE TIP  
OF A SWORD.



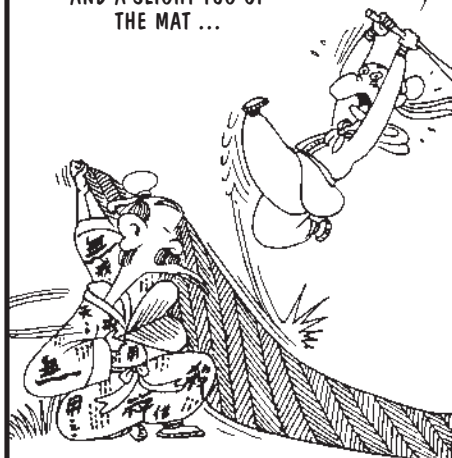
YEAH, LET'S  
GO TEST  
HIM!



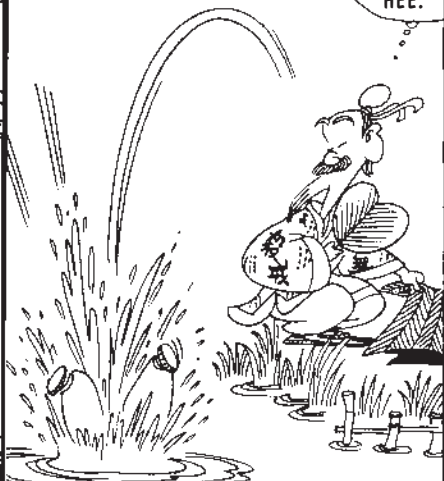
KILL!



WITH A DEFT MOVEMENT  
AND A SLIGHT TUG OF  
THE MAT ...



AHHH!



HEE  
HEE  
HEE.



IF YOU  
CAN ATTAIN A  
PROFOUND LEVEL  
OF SELF-  
CULTIVATION, SO  
THAT YOUR MIND  
IS LIKE A MIRROR,  
YOU WILL BE ABLE  
TO RESPOND  
AUTOMATICALLY  
TO WHATEVER  
MAY SUDDENLY  
OCCUR.

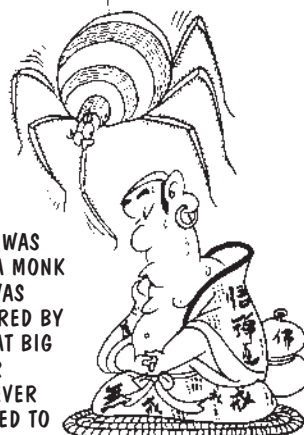




# THE SPIDER AND THE MONK



THERE WAS ONCE A MONK WHO WAS BOTHERED BY A GREAT BIG SPIDER WHENEVER HE TRIED TO MEDITATE.



HMM...



EVERY TIME I MEDITATE, THIS BIG SPIDER APPEARS, AND NO MATTER WHAT I DO, I JUST CAN'T GET RID OF IT.



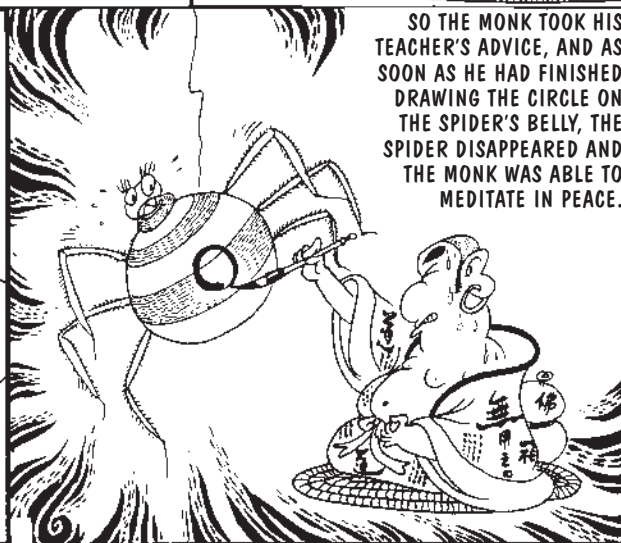
NEXT TIME YOU GO TO MEDITATE, GRAB A BRUSH. IF THAT SPIDER SHOWS UP AGAIN, DRAW A CIRCLE RIGHT ON ITS BELLY— THEN YOU WILL SEE WHAT KIND OF A MONSTER IT IS.



OKAY.



SO THE MONK TOOK HIS TEACHER'S ADVICE, AND AS SOON AS HE HAD FINISHED DRAWING THE CIRCLE ON THE SPIDER'S BELLY, THE SPIDER DISAPPEARED AND THE MONK WAS ABLE TO MEDITATE IN PEACE.



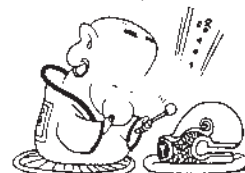
WHEN HE WITHDREW FROM HIS CONCENTRATION, THE FIRST THING HE SAW WAS A BIG, BLACK CIRCLE RIGHT ON HIS OWN BELLY.



HEE HEE!



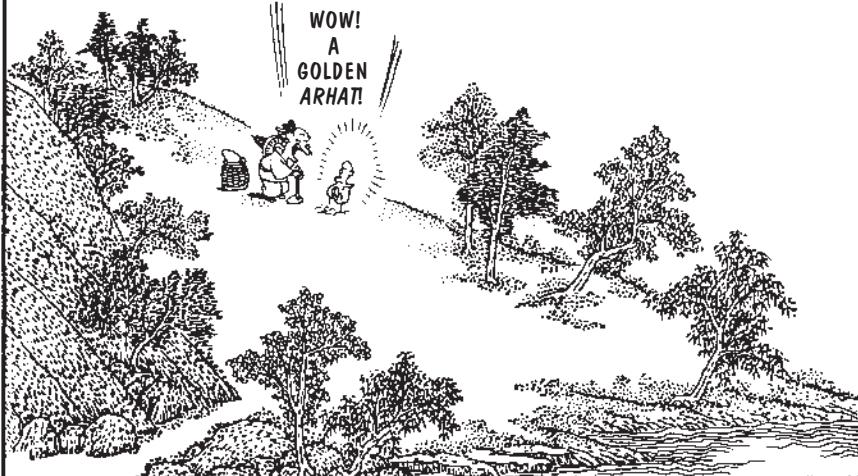
WE ALL EXPERIENCE TROUBLES AND WORRIES, BUT IT OFTEN HAPPENS THAT OUR GREATEST TROUBLES ARISE FROM OURSELVES!



**RICH  
AND  
POOR**

THERE WAS ONCE A FARMER WHO DISCOVERED A PRICELESS STATUE OF ONE OF THE EIGHTEEN BUDDHIST ARHATS (HOLY MEN) ON A HILLSIDE IN A FOREST.

WOW!  
A  
GOLDEN  
ARHAT!



THAT'S  
GOTTA BE A  
HUNDRED  
POUNDS OF  
PURE GOLD!

HA HA! WE'LL  
HAVE ENOUGH TO  
EAT AND DRINK  
FOREVER!

THE FARMER'S  
FAMILY AND FRIENDS  
WERE OVERJOYED.

BUT THE FARMER FELT DEJECTED  
AND SAT AROUND WITH A  
WORRIED LOOK ON HIS FACE.

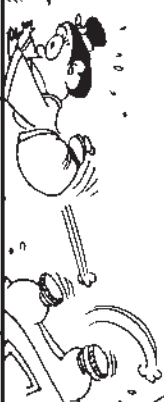


YOU'RE A  
WEALTHY MAN  
NOW. WHAT  
ARE YOU SO  
WORRIED  
ABOUT?

WORRIED  
ABOUT ... ?

WHY, I STILL DON'T  
KNOW WHERE THE  
OTHER SEVENTEEN  
ARHATS ARE!

RICH AND  
POOR ARE NOT  
FUNCTIONS OF  
HOW MUCH MONEY  
WE HAVE, BUT  
RATHER, OF  
WHETHER OR NOT  
WE ARE CONTENT  
WITH WHAT  
WE HAVE.



**DO NOT  
GRASP  
EITHER  
EXTREME**



THERE WAS ONCE A WEALTHY MAN WHO WAS SO MISERLY THAT HE COULDN'T BEAR TO SPEND EVEN A SINGLE CENT OF HIS VAST WEALTH.



ONE DAY, THE ZEN MASTER MOKUSEN PAID HIM A VISIT.



IF I HELD MY HAND IN A FIST LIKE THIS FOREVER, WHAT WOULD YOU CALL IT?



DEFORMED.



AND IF I OPENED IT UP LIKE THIS AND KEPT IT THIS WAY FOREVER, WHAT WOULD YOU CALL IT?



THE SAME. DEFORMED!



AS LONG AS YOU UNDERSTAND THIS, YOU'LL BE A HAPPY RICH MAN.

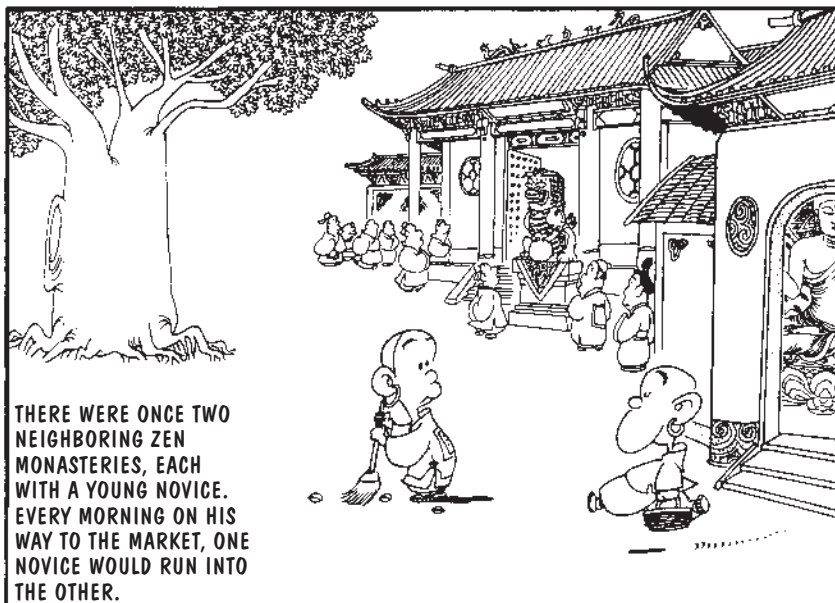


ALL OPPOSITES—GOOD AND EVIL, HAVING AND LACKING, BENEFIT AND HARM, SELF AND OTHER—ARE DUE TO THE DIFFERENTIATING MIND. AS SOON AS WE GIVE RISE TO SUCH VIEWS, WE TURN AWAY FROM OUR ORIGINAL MIND AND SUCCUMB TO THIS DUALISM. ZEN, HOWEVER, STANDS IN THE MIDDLE, NOT ON EITHER SIDE.

FROM THAT DAY FORWARD, THE MISER BECAME A GENEROUS MAN. HE WAS STILL FRUGAL, BUT HE ALSO UNDERSTOOD HOW TO SPEND MONEY AND CONTRIBUTE TO CHARITABLE CAUSES.



NOT  
CHANGING  
TO MEET  
THE  
CHANGES



THERE WERE ONCE TWO  
NEIGHBORING ZEN  
MONASTERIES, EACH  
WITH A YOUNG NOVICE.  
EVERY MORNING ON HIS  
WAY TO THE MARKET, ONE  
NOVICE WOULD RUN INTO  
THE OTHER.

WHERE ARE  
YOU GOING?



WHEREVER MY  
FEET TAKE ME.



NEXT TIME ASK HIM,  
"WHAT IF YOU HAD  
NO FEET?"

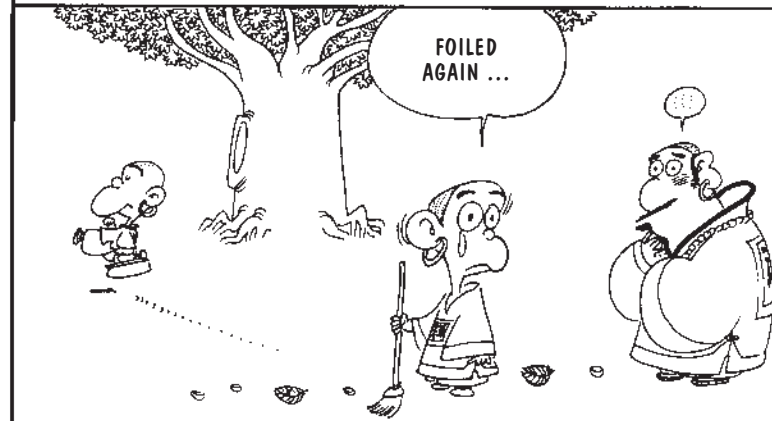
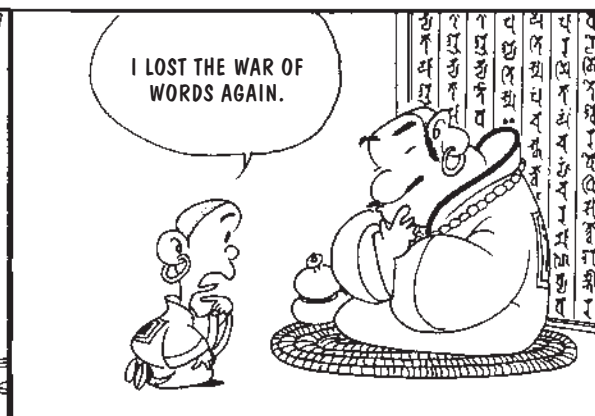
YEAH,  
THAT'LL  
GET HIM.



WHERE ARE  
YOU GOING?







IN CHANGING WITH THE CHANGES, THE MORE WE CHASE, THE FURTHER AWAY WE GET. MEET THE CHANGES BY NOT CHANGING, FOR THE NUMBER OF WAYS TO CHANGE IS LIMITED, WHILE THE NUMBER OF WAYS TO STAY THE SAME IS INFINITE.





# WITHERED TREE ZEN

THERE WAS ONCE AN OLD LADY WHO BUILT A GRASS HUT AND SUPPORTED A MONK'S EFFORTS AT SELF-CULTIVATION FOR TWENTY YEARS.



AND EVERY DAY A BEAUTIFUL YOUNG WOMAN BROUGHT HIM HIS MEALS.

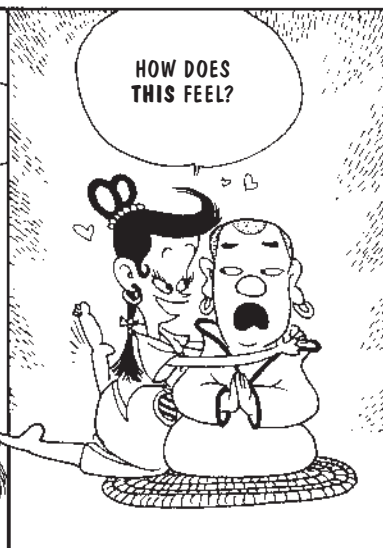


WHEN YOU BRING HIM HIS FOOD THIS TIME, LET'S TEST HOW HIS SELF-CULTIVATION IS COMING ALONG. GIVE HIM A HUG AND SEE HOW HE REACTS.



OKAY.

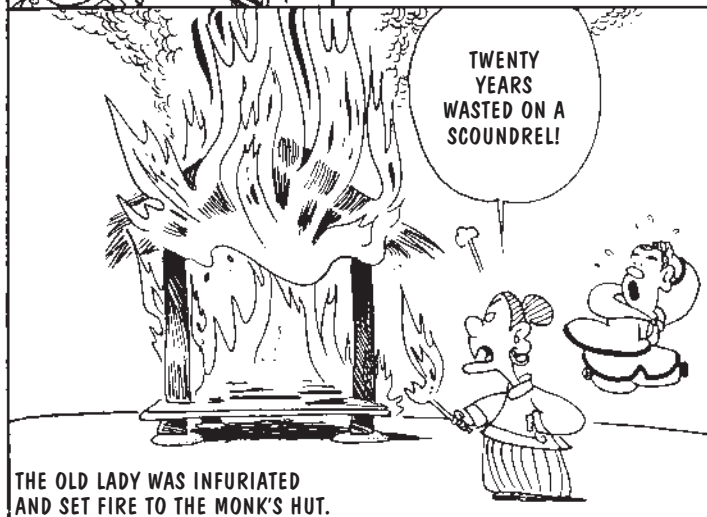
HOW DOES THIS FEEL?



IT FEELS LIKE A WITHERED TREE LEANING AGAINST A WINTRY CLIFF; LIKE A FRIGID WINTER DAY WITHOUT A TRACE OF WARMTH.



TWENTY YEARS WASTED ON A SCOUNDREL!



THE OLD LADY WAS INFURIATED AND SET FIRE TO THE MONK'S HUT.

GRANTED, THE MONK SHOULD REFUSE SUCH A TEMPTATION, BUT AFTER TWENTY YEARS OF SELF-CULTIVATION, HE SHOULD ALSO HAVE MORE LOVING-KINDNESS AND COMPASSION. HE WAS INDEED A SCOUNDREL.



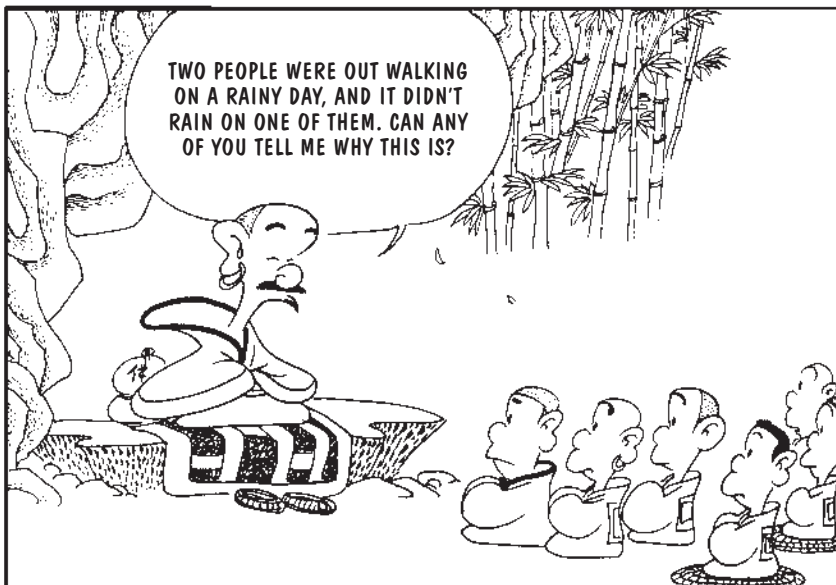
昔有婆子供養一庵主。經二十年。常令一二八女子送飯給侍。一日。令女子抱定。曰。正恁麼時如何。主曰。枯木倚寒巖。三冬無暖氣。女子舉似婆。婆曰。我二十年祇供養得箇俗漢。遂遣出。燒却庵。

《五燈會元》

**WALKING  
IN THE  
RAIN**



TWO PEOPLE WERE OUT WALKING  
ON A RAINY DAY, AND IT DIDN'T  
RAIN ON ONE OF THEM. CAN ANY  
OF YOU TELL ME WHY THIS IS?



BECAUSE ONE  
PERSON WAS  
WEARING RAIN GEAR.



BECAUSE THERE WERE  
SCATTERED SHOWERS, SO ONE  
PERSON AVOIDED THE RAIN.



BECAUSE ONE PERSON  
WAS WALKING IN THE  
STREET AND ONE  
PERSON WAS WALKING  
UNDER THE EAVES OF  
BUILDINGS.



YOU ARE ALL  
CONCENTRATING ON  
THE PHRASE, "IT  
DIDN'T RAIN," SO,  
OF COURSE, YOU'LL  
NEVER DISCOVER  
THE TRUTH.



LOOK, IF I SAY, "IT DIDN'T  
RAIN ON ONE OF THEM,"  
DOESN'T THAT MEAN IT  
RAINED ON NEITHER OF  
THEM OR BOTH OF THEM?



WHEN A FINGER  
POINTS AT THE  
MOON, THE MOON IS  
NOT ON THE FINGER;  
AND WHEN WORDS  
POINT OUT THE  
TRUTH, THE TRUTH IS  
NOT IN THE WORDS.  
IF WE CONCENTRATE  
ONLY ON WORDS, THE  
WORDS WILL STIFLE  
US AND WE'LL NEVER  
SEE THE TRUTH.



**DIFFICULT  
TO  
ADVANCE  
OR  
RETREAT**

THE ZEN MASTER FAYUN  
ONCE SAID TO HIS  
DISCIPLES:

SUPPOSE YOU WERE IN A SITUATION WHERE  
IF YOU WERE TO MOVE FORWARD, YOU  
WOULD LOSE THE DAO; IF YOU WERE TO MOVE  
BACKWARD, YOU WOULD LOSE THE WORLD;  
AND IF YOU WERE TO DO NEITHER, YOU  
WOULD LOOK IGNORANT AS A STONE. WHAT  
WOULD YOU DO?



IS THERE ANY  
WAY WE CAN  
AVOID LOOKING  
IGNORANT?

ABANDON BOTH REJECTION  
AND ATTACHMENT AND ACT  
OUT YOUR POTENTIAL.

BUT IF WE  
ACT, HOW  
CAN WE  
KEEP FROM  
LOSING  
THE DAO  
AND THE  
WORLD?

MOVE FORWARD AND  
BACKWARD AT THE  
SAME TIME.

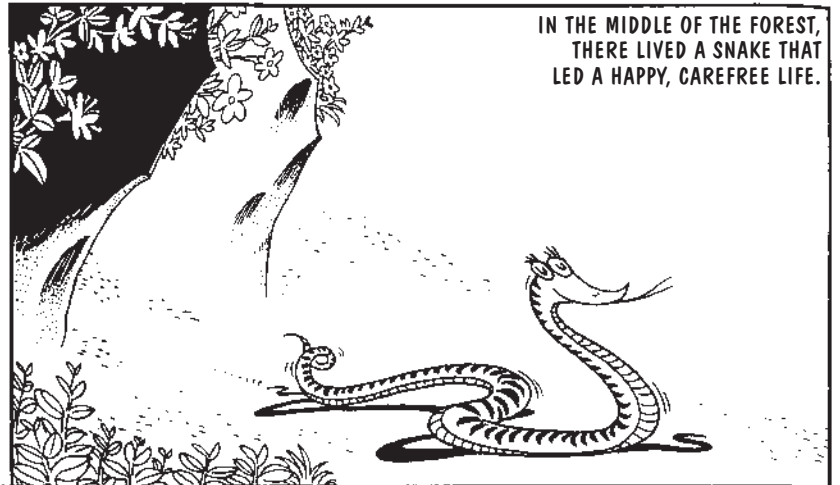
ADVANCING IS  
RETREATING, AND  
RETREATING IS  
ADVANCING; THEY BOTH  
ARRIVE AND THEY BOTH  
DEPART. BY DOING BOTH  
AT THE SAME TIME,  
WE CAN GET TO THE  
REALM OF PERFECT  
HARMONY AMONG  
ALL DIFFERENCES.



**THE  
SNAKE'S  
TWO  
HEADS**

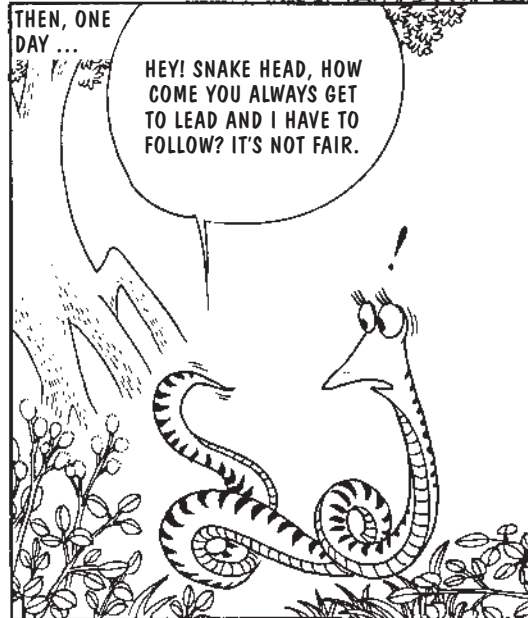


IN THE MIDDLE OF THE FOREST,  
THERE LIVED A SNAKE THAT  
LED A HAPPY, CAREFREE LIFE.

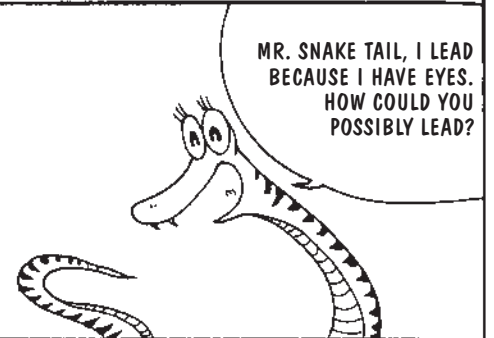


THEN, ONE  
DAY ...

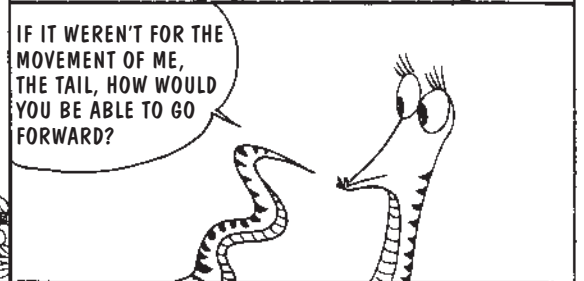
HEY! SNAKE HEAD, HOW  
COME YOU ALWAYS GET  
TO LEAD AND I HAVE TO  
FOLLOW? IT'S NOT FAIR.



MR. SNAKE TAIL, I LEAD  
BECAUSE I HAVE EYES.  
HOW COULD YOU  
POSSIBLY LEAD?



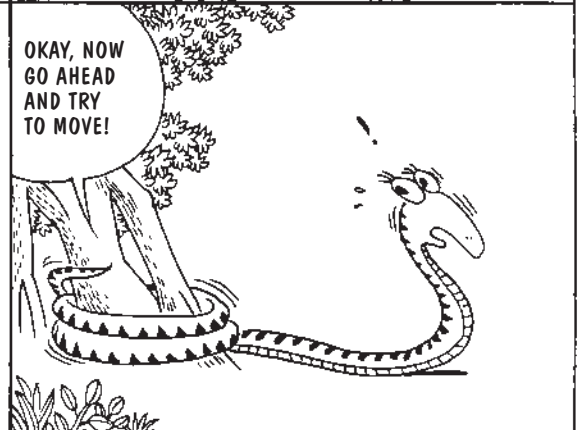
IF IT WEREN'T FOR THE  
MOVEMENT OF ME,  
THE TAIL, HOW WOULD  
YOU BE ABLE TO GO  
FORWARD?

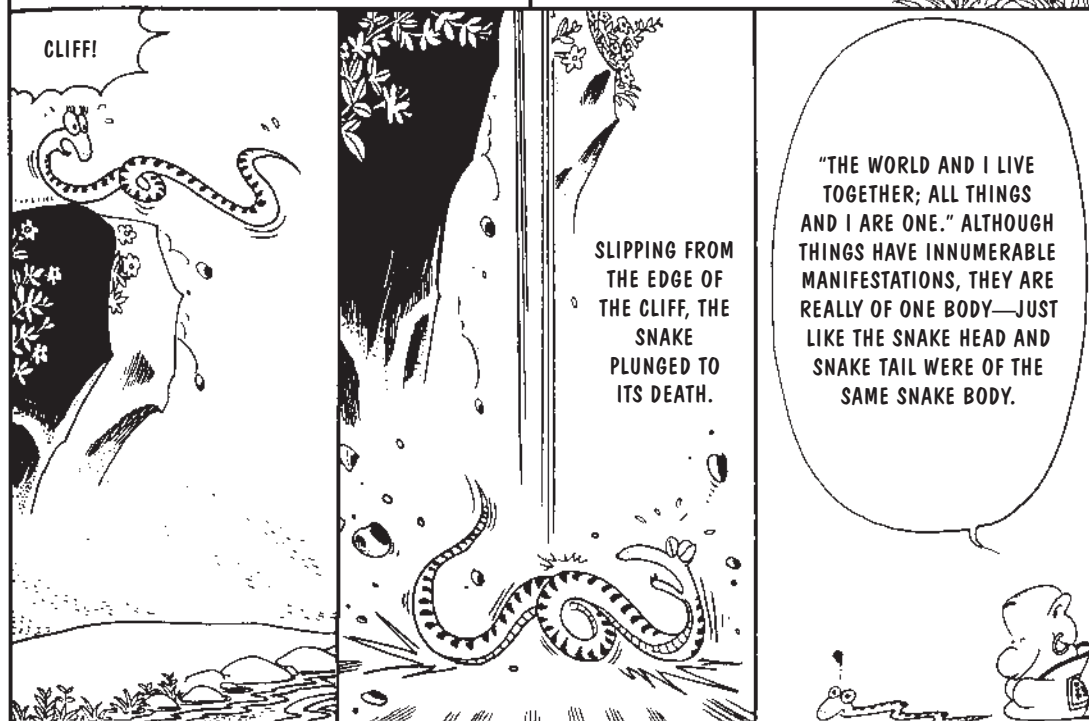
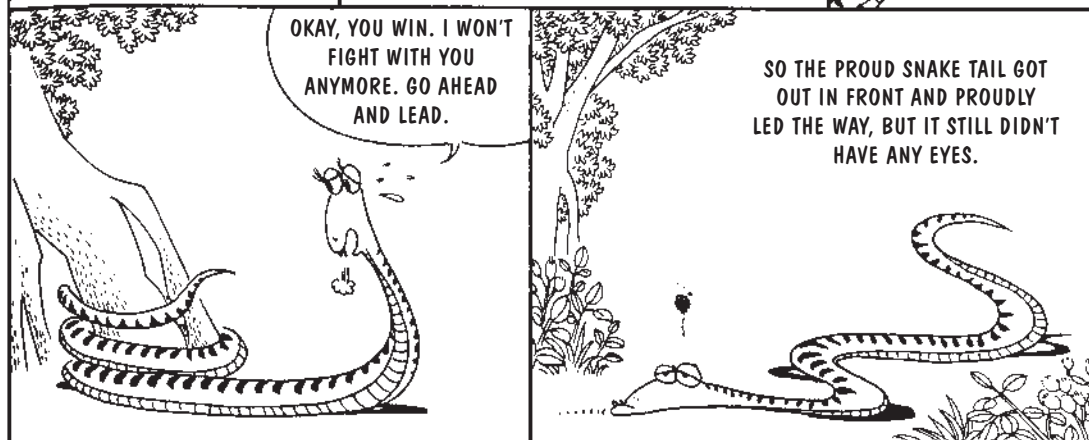
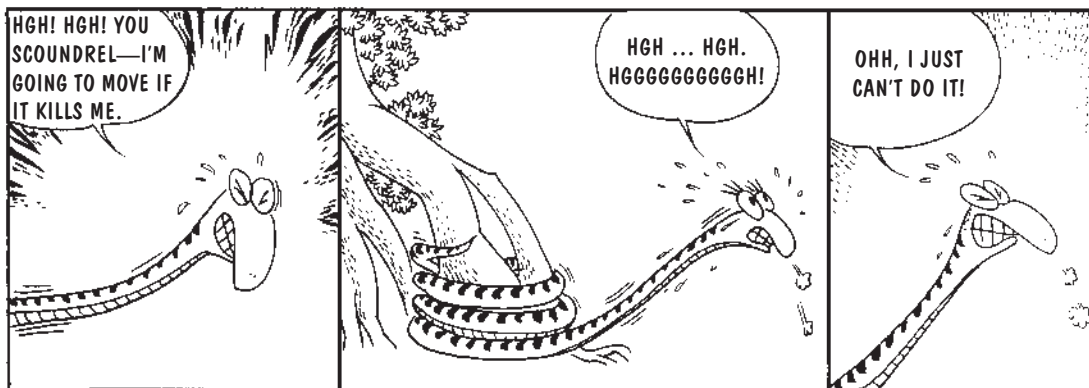


I GO WHERE I WANT,  
AND LET'S SEE YOU TRY  
TO STOP ME!



OKAY, NOW  
GO AHEAD  
AND TRY  
TO MOVE!



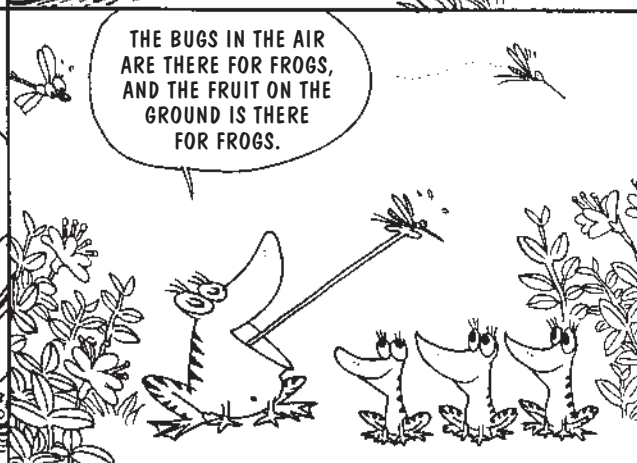
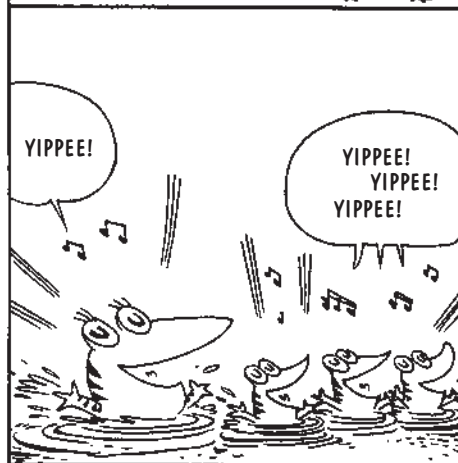
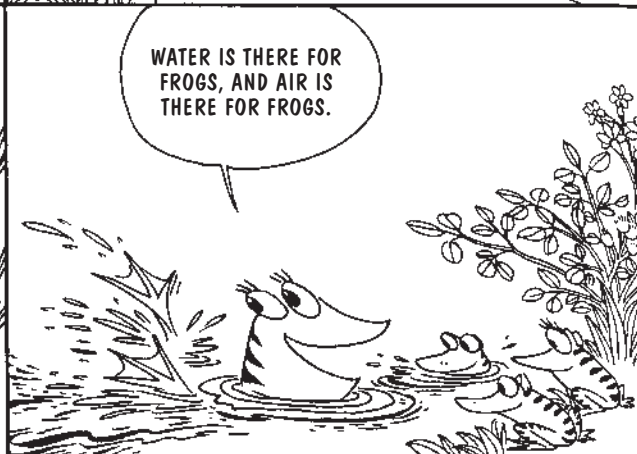
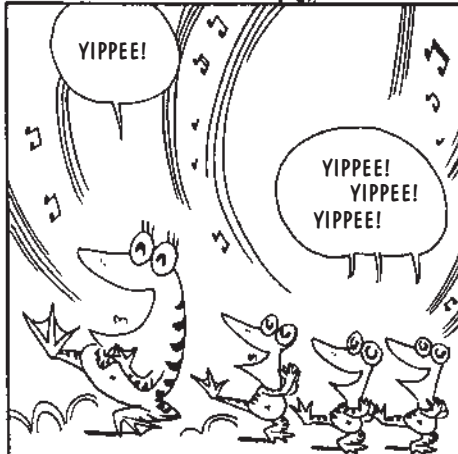


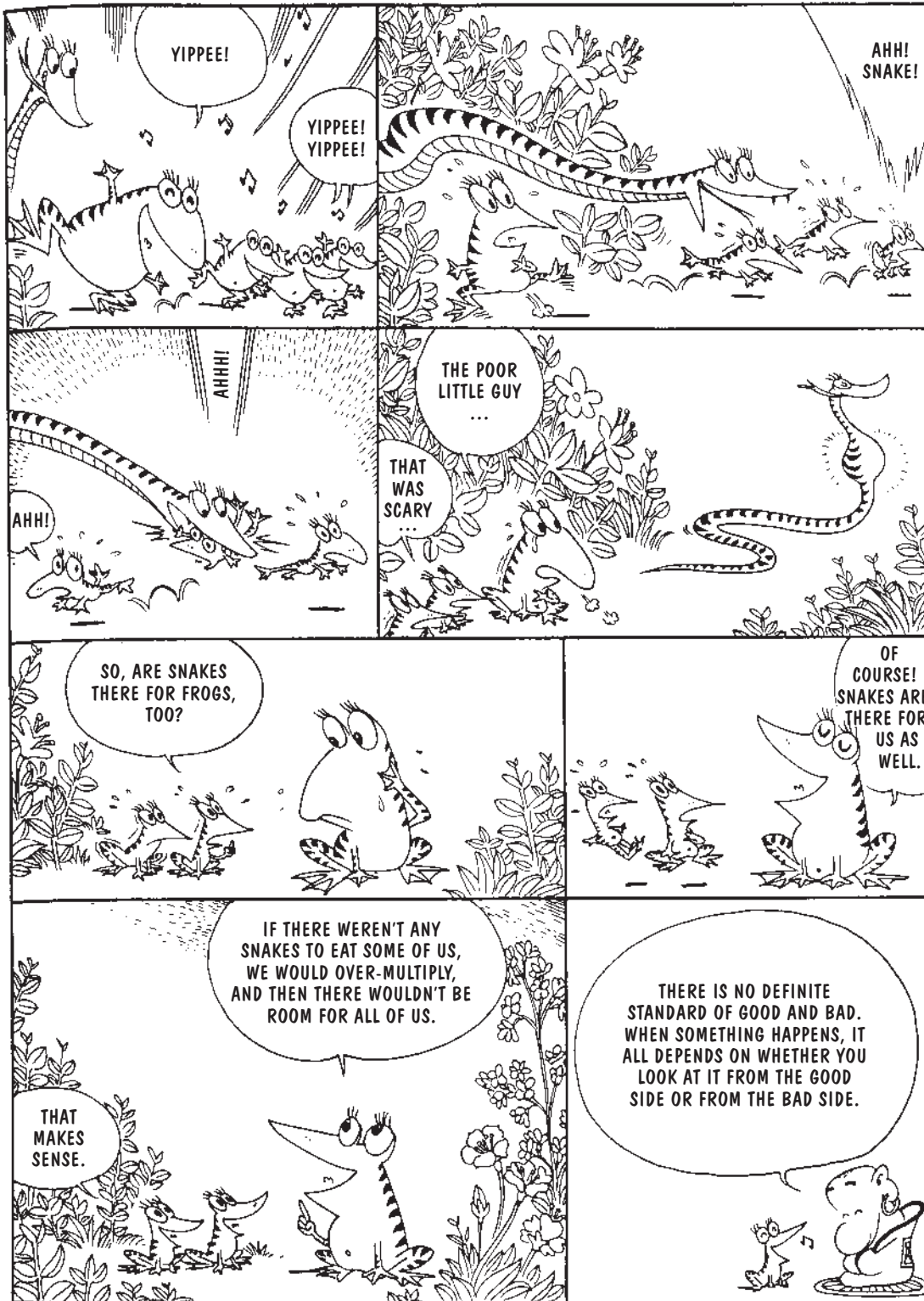


**RHAPSODY  
OF THE  
FROGS**

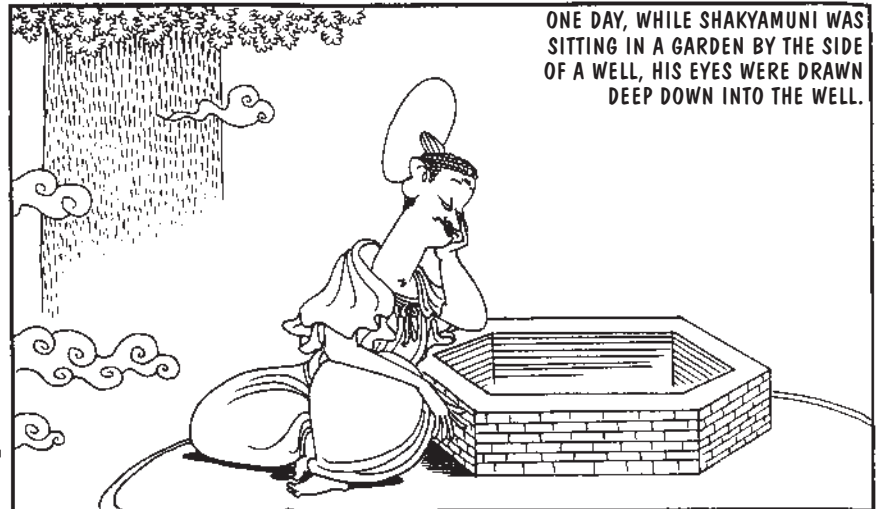
IN THE LUSH BUSHES  
BESIDE A SMALL POND,  
THERE LIVED A FAMILY  
OF FROGS.

HEAVEN IS THERE FOR FROGS,  
AND EARTH IS THERE FOR  
FROGS—SO THAT WE HAVE  
ROOM IN WHICH TO LIVE.





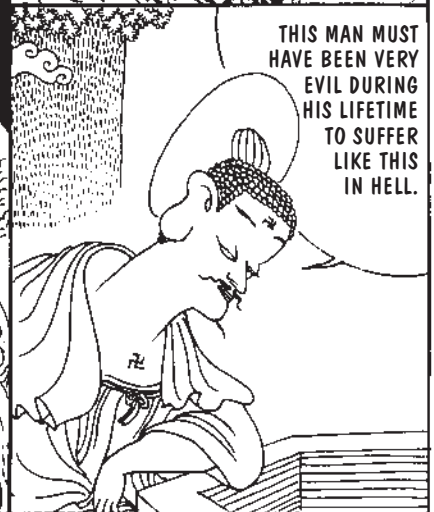
**THE  
SPIDER'S  
SILK**



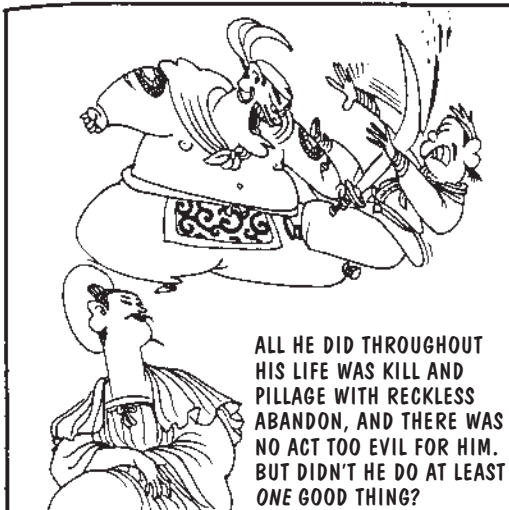
ONE DAY, WHILE SHAKYAMUNI WAS SITTING IN A GARDEN BY THE SIDE OF A WELL, HIS EYES WERE DRAWN DEEP DOWN INTO THE WELL.



HELP! HELP ME!  
I'M SUFFERING  
TERRIBLY! OHH ...



THIS MAN MUST  
HAVE BEEN VERY  
EVIL DURING  
HIS LIFETIME  
TO SUFFER  
LIKE THIS  
IN HELL.

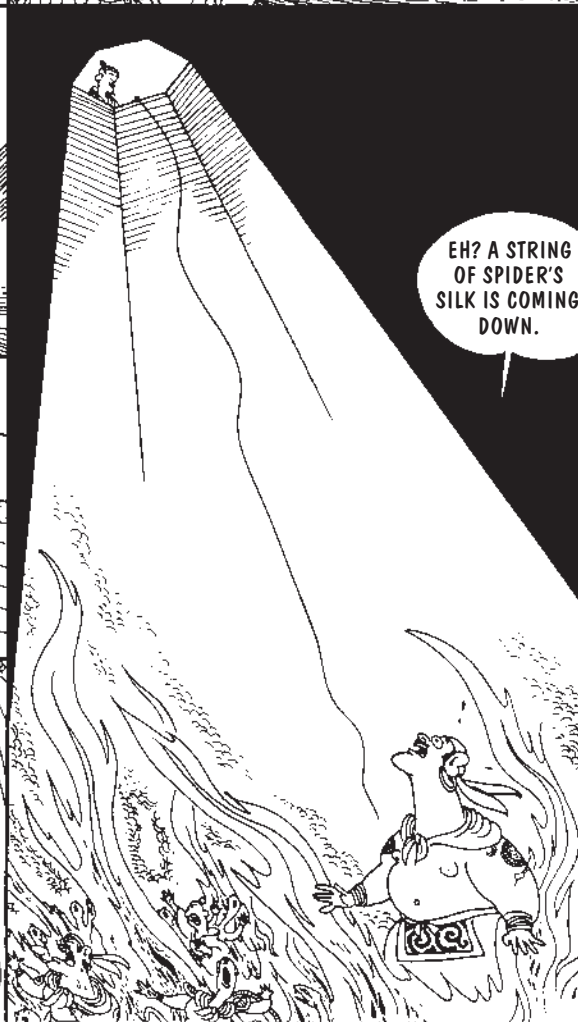
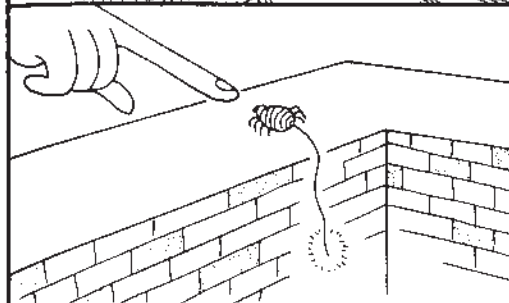


ALL HE DID THROUGHOUT HIS LIFE WAS KILL AND PILLAGE WITH RECKLESS ABANDON, AND THERE WAS NO ACT TOO EVIL FOR HIM. BUT DIDN'T HE DO AT LEAST ONE GOOD THING?

AH, YES! ONCE, WHEN HE WAS ABOUT TO STEP ON A SPIDER, HE HAD A MOMENT OF COMPASSION AND SPARED ITS LIFE. OF COURSE, IT'S JUST A SMALL THING, BUT IT IS GOOD.



OKAY THEN, WE'LL LET THIS SPIDER SAVE HIM FROM HIS PIT OF DESPAIR.

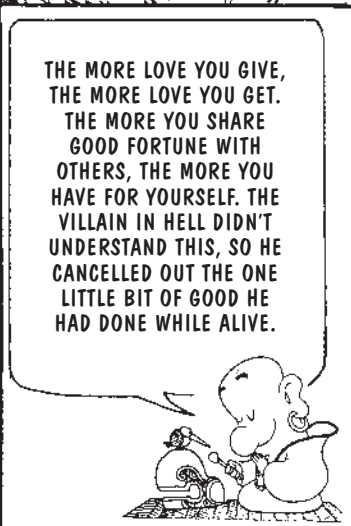
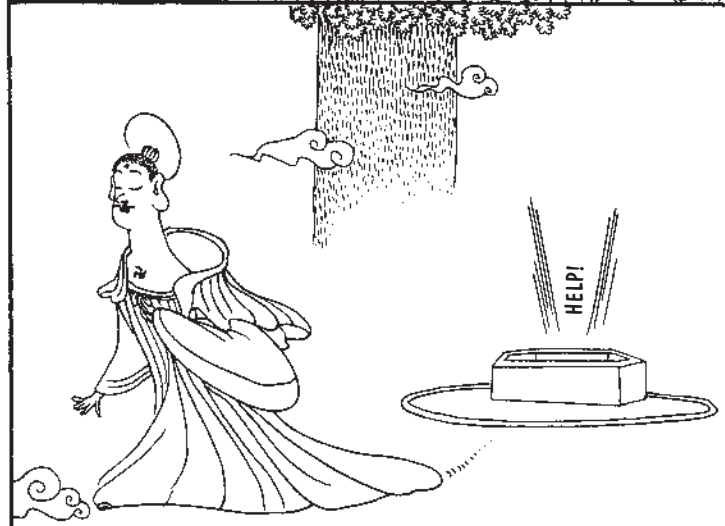
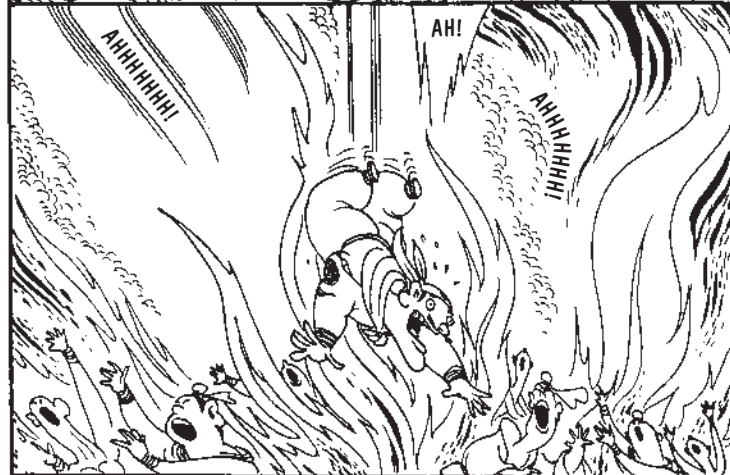
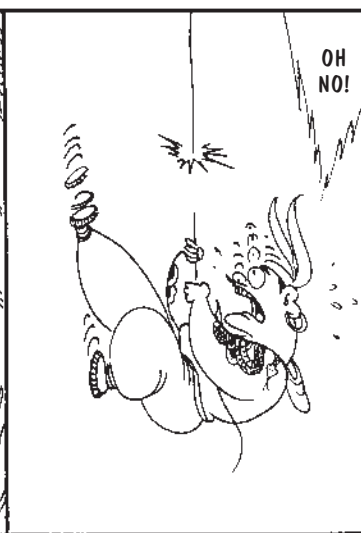
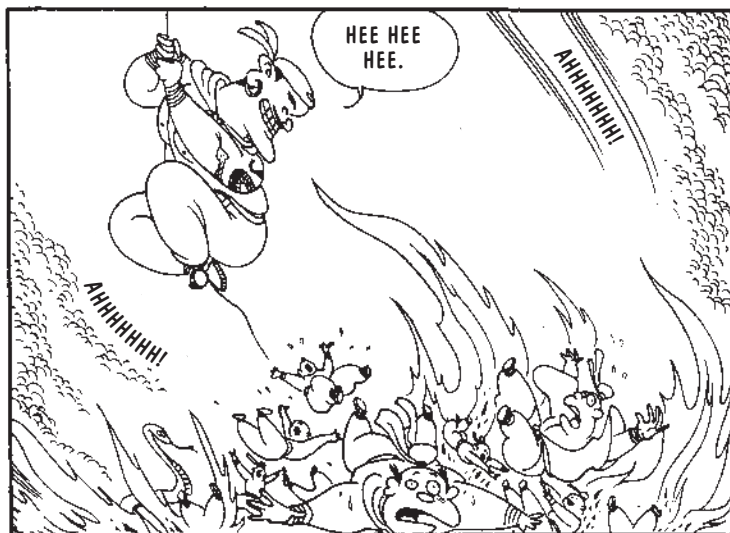


EH? A STRING OF SPIDER'S SILK IS COMING DOWN.









RASHOMON

THE SCENE OUTSIDE OF RASHOMON (A COLOSSAL CITY GATE IN MEDIEVAL KYOTO, JAPAN) WAS ONE OF MISERY AND DEATH FOLLOWING YEARS OF DEVASTATION AND FAMINE. CROWS, HOVERING IN THE AIR AND FILLING THEIR BELLIES WITH THE MEAT OF ROTTING CORPSES, ONLY ADDED TO THE TERRIFYING VISTA. ONCE THE SUN WENT DOWN, NOBODY DARED LINGER NEARBY.

DUE TO ECONOMIC DIFFICULTIES, WE'RE GOING TO HAVE TO LET YOU GO.

FIRED?

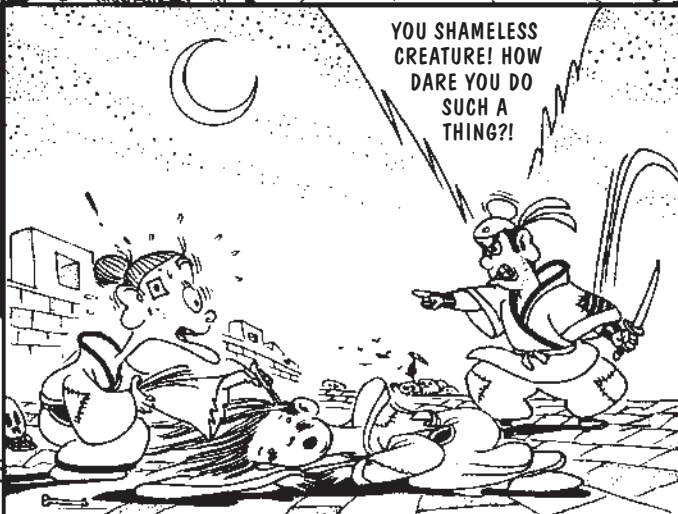
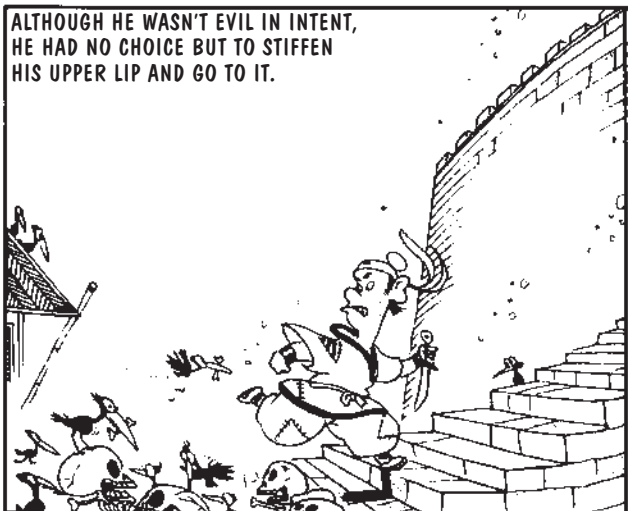
IF THINGS REMAIN AS THEY ARE, I'M GOING TO STARVE TO DEATH, JUST LIKE THESE FORSAKEN BODIES ...

BUT IF I DON'T WANT TO STARVE, I'LL HAVE TO BECOME A THIEF.

FINE!

IN ORDER TO SURVIVE, I'LL HAVE TO MURDER AND STEAL.

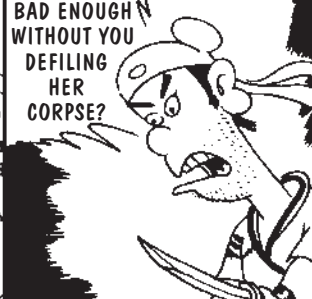
ALTHOUGH HE WASN'T EVIL IN INTENT,  
HE HAD NO CHOICE BUT TO STIFFEN  
HIS UPPER LIP AND GO TO IT.



I ... I WAS JUST ...  
COLLECTING SOME  
HAIR.



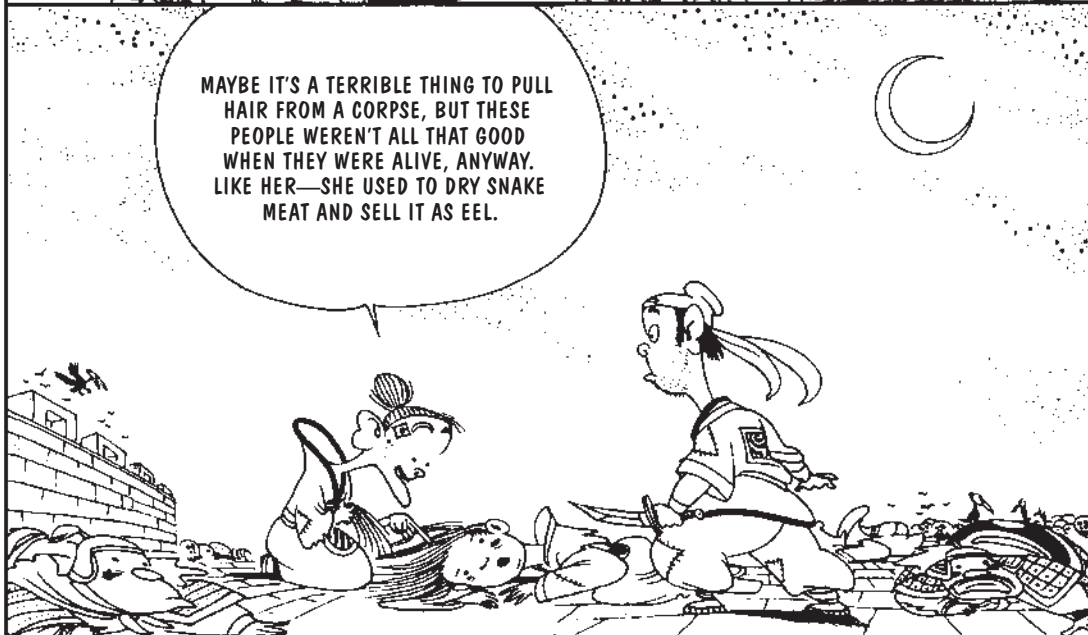
THE POOR  
GIRL'S DEAD!  
ISN'T THAT  
BAD ENOUGH  
WITHOUT YOU  
DEFILING  
HER  
CORPSE?



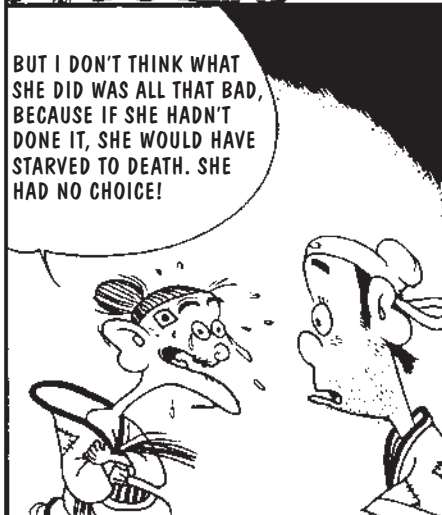
BUT THE HAIR CAN  
BE SOLD FOR MONEY  
SO I CAN BUY FOOD.



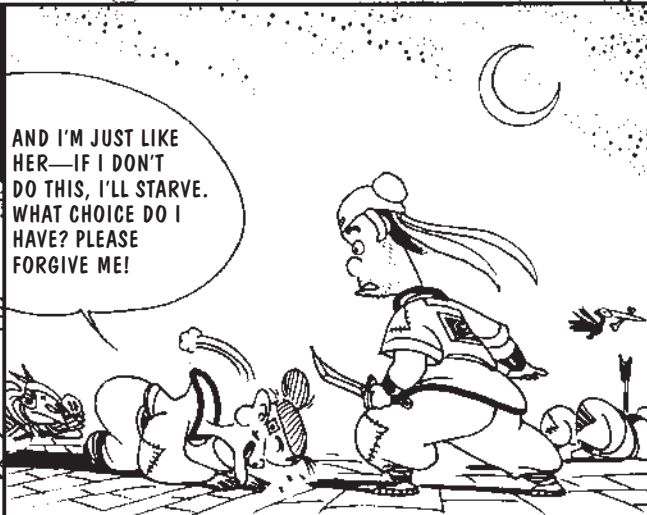
MAYBE IT'S A TERRIBLE THING TO PULL  
HAIR FROM A CORPSE, BUT THESE  
PEOPLE WEREN'T ALL THAT GOOD  
WHEN THEY WERE ALIVE, ANYWAY.  
LIKE HER—SHE USED TO DRY SNAKE  
MEAT AND SELL IT AS EEL.

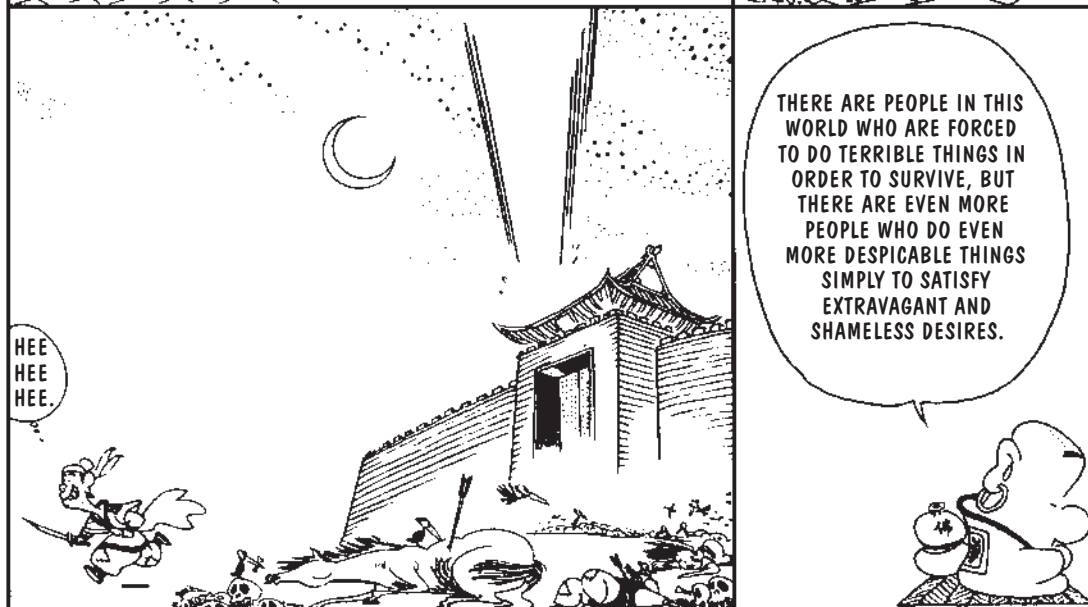
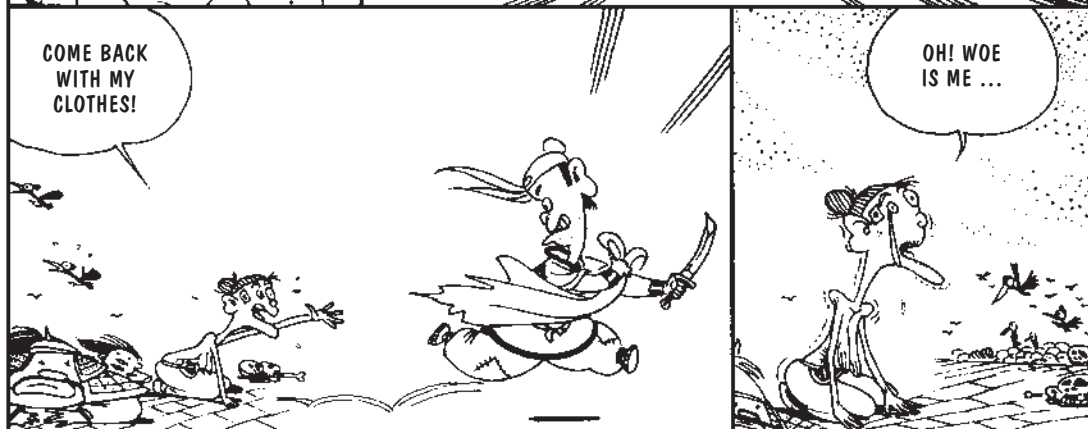
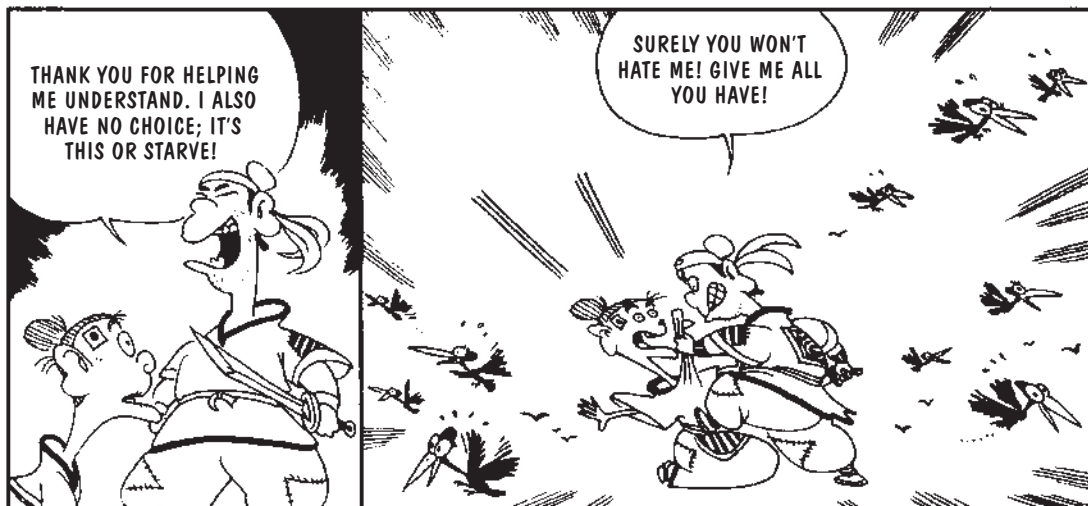


BUT I DON'T THINK WHAT  
SHE DID WAS ALL THAT BAD,  
BECAUSE IF SHE HADN'T  
DONE IT, SHE WOULD HAVE  
STARVED TO DEATH. SHE  
HAD NO CHOICE!



AND I'M JUST LIKE  
HER—IF I DON'T  
DO THIS, I'LL STARVE.  
WHAT CHOICE DO I  
HAVE? PLEASE  
FORGIVE ME!









# Pronunciation Index

There are different systems of Romanization of Chinese words, but in all of these systems the sounds of the letters used do not necessarily correspond to those sounds which we are accustomed to using in English (for instance, would you have guessed that zh is pronounced like j as in “jelly”—not as in “je ne sais quoi”?). Of course, these systems can be learned, but to save some time and effort for the reader who is not a student of Chinese, we have provided the following pronunciation guide. The Chinese words appear on the left as they do in the text and are followed by their pronunciations. Just sound them out in customary English pronunciation, and you will be quite close to the proper Mandarin Chinese pronunciation. For example, “Changshou” below lists the following pronunciation: “chong-show.” The o of “chong” is short, as in typical English words, e.g., “long” and “song.” The “show” is pronounced as you would expect in locutions like “movie show” and “show and tell.”

In addition, Chinese philosophical terms have been defined, and page numbers have been provided where every glossed term appears in the book.

## NOTES

- dz is a combination of d and z in one sound, without the ee sound at the end; so it sounds kind of like a bee in flight with a slight d sound at the beginning.
- zh is pronounced like the j in “jelly” and not like the j in “je ne sais quoi.”

Anhui 安徽: on hway 102, 124

Anyin 安隱: on-een xxi

Bai Juyi 白居易: buy jew (ew as in few)-ee 136

Baiya 白崖: buy yaw (as in yawn) 51

Baiyun 白雲: buy yewn (ew as in few) xxiv, 130

Baizhang 百丈: buy jong xvi, xxi, 68, 70–74, 76–77, 79–80

Baling 巴陵: baw-leeng xxv 176

Baolin 寶林: bow (rhymes with now) leen xxi, 38, 55, 166

*Bi yan lu* 碧巖錄: bee yen loo xx

Bo Ya 伯牙: bwo (o as in more) yaw 209

Bo're 般若: bwo (o as in more)-ru (u as in pull) xxi

Cao 曹: tsow (rhymes with now) 38, 124, 166

Caodong 曹洞: tsow (rhymes with now) dong (long o) 158

Caoshan 曹山: tsow (rhymes with now) shawn 158

Caoxi 曹溪: tsow (rhymes with now)-shee 48, 56, 139

Chaling Yu 茶陵郁: chah leeng-ew (as in few) 130

Chan 禪: chon xiv, xix

Chang'an 長安: chong-on 46

Changshou 長壽: chong-show xxi

Chengdu 成都: chung-due 60

Chi 池: chir 102

Chongxin 崇信: chong (long o)-sheen xxv, 142

chu jia 出家: choo jyaw xiii

Cishou 慈受: ts-show xxv, 179

*Cong rong lu* 從容錄: tsong (long o) rong (long o) loo xx

Congshen 從諗: tsong (long o)-shun xxiv, 102, 123

Dahui Zonggao 大慧宗杲: daw-hway dzong (long o)-gow (as in gown) xxiv, 133

Dai 戴: die 53

Dalong 大龍: daw-long (long o) xxv

Damei 大梅: daw-may xxiv, 90

Danxia 丹霞: don-shyaw xxi, xxv, 182, 183

Dao 道: (generative rhythm of the cosmos): dow xv, xvii, xix, 2, 12, 42, 82, 98, 103, 107, 108, 131, 136, 138, 150, 154, 173, 175, 182, 184, 188, 207, 233

Daoqian 道潛: dow-chyen xxv, 167

Daoqin 道欽: dow-cheen 140

Daowu 道吾: dow-oo xxv, 78, 156, 157

Daowu 道悟: dow-oo xxi, xxv, 140, 142

Daoxin 道信: dow-sheen xxii, 23–24

Dayun 大雲: daw-ewn (ew as in few) 63

Dazhu 大珠: daw-joo xxi, xxiv, 63

Deshan 德山: du (u as in pull)-shawn xxi, xxv, 145, 147–148

Dizang 地藏: dee-dzong xxi, 164

Dong 洞: dong (long o) 158

Dongping 東平: dong (long o)-peeng 86

Dongshan 洞山: dong (long o)-shawn xvii, xxi

Dongshan 東山: dong (long o)-shawn xxi

Dongshan Liangjie 洞山良价: dong (long o)-shawn lyong-jyeh xxi, xxv, 158–159, 162

Dongyang 東陽: dong (long o)-yong 140

Du 杜: due 56

Faxing 法性: faw-sheeng xxi, 35

Fayan Wenyi 法眼文益: faw-yen wun-ee xxi, xxv, 164

Fayun 法雲: faw-ewn (ew as in few) 233

Fu 傅: foo 184

Gao 高: gow (as in gown) 49

Guangdong 廣東: gwong-dong (long o) 26, 28, 170

Guangtai 光泰: gwong-tie xxi, 170

Guangzhou 廣州: gwong-joe 16, 35

Guanyin 觀音: gwon-een xxi, 105, 112–113, 117

Gu'de 古德: goo-du (u as in pull) xxi

Guishan 潯山: gway-shawn xxi, xxiv, 79–80, 82–86, 159

Hang 杭: hong 140

Hao 郝: how 102

Hebei 河北: hu (u as in pull)-bay 27, 112, 124

Henan 河南: hu (u as in pull)-non 18

Heze 荷澤: hu (u as in pull)-dzu (u as in pull) xxi, xxiii, 46, 49

Hongen 洪恩: hong (long o)-un xxiv, 88

Hongren 弘忍: hong (long o)-run xxi, xxii, 24, 27–29, 31, 33, 37

Huaian 懷安: hwich (rhymes with high)-on 56

Huirang 懷讓: hwigh (rhymes with high)-wrong x, xix, xxiii, 46, 56–57, 60–62

Huangbo 黃檗: hwong-bwo (o as in more) xxiv, 124

Huangmei 黃梅: hwong-may 27–28, 40

Hubei 湖北: who-bay 49

Huihai 慧海: hway-high xxi, xxiv, 63

Huiké 慧可: hway-ku (u as in pull) xxii, 19, 21–22

Huilin 慧林: hway-leen xxi, 182

Huiming 惠明: hway-meeng xxii, 40

Huineng 惠能: hway-nung x, xii, xv, xix–xxiii, 24–28, 31, 33–34, 38–40, 45–51, 53, 56–60, 139, 166

Huitang 晦堂: hway-tong xxiv

Huitong 會通: hway-tong (long o) xxiv

Huizang 慧藏: hway-dzong 64–65

Huizhong 慧忠: hway-jong (long o) xxi, xxiii, 46, 51, 81

Hunan 湖南: who-non 142, 145

Ji 吉: jee 58–59

Jiangxi 江西: jyong-shee 58, 62, 158

Jiannan 劍南: jyen-non 145

Jianyuan 漸源: jyen-ywen xxv, 156–157

Jiaxing 嘉興: jyaw-sheeng 170

Jingqing 鏡清: jeeng-cheeng xxv, 149

Jingde chuan deng lu 景德傳燈錄: jeeng-du (u as in pull) chwon dung loo xx

Jingshan 徑山: jeeng-shawn 96, 140

Jin 金: jeen 56

Jingcen 景岑: jeeng-tsun xxiv

Jue 覺: jweh 55

Juzhi 俱胝: jew (ew as in few)-jir xxiv, 91–92, 94–95

Kaiyuan 開元: kigh (rhymes with high)-ywen xxi

Kuaiji 會稽: kwich (rhymes with high)-jee 158

Laozi 老子: lou (as in lounge)-dz 25

Li Ao 李翱: lee ow (as in now) 154

Li Bo 李渤: lee bwo (o as in more) 98

Liang 梁: lyong 15–17, 184

Liangjie 良价: lyong-jyeh xxi, xxv, 158, 162

Lingyou 靈祐: leeng-yo xxi, xxiv, 79

Linji 臨濟: leen-jee xix, xxi, xxiv, 124, 126–127

Linji Yixuan 臨濟義玄: leen-jee ee-shwen 124

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